

# CHRISTIAN CENTURY

Of the Disciples of Christ.

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No. 43.

## LEADING FEATURES.

*The Unifying of Mankind*

*An Evening Trip Across  
Siberia*

*Christological Tendencies of  
the Times*

*Sacred Music*

*Letters to the Book Lover*

*European Letter*

*Review of Books*

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## THE CHRISTIAN CENTURY.

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A New Book on a  
most important &  
timely subjectssss

## “Our Plea for Union And The Present Crisis”

By Professor  
Herbert L. Willett



**A** HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

### Introduction—The Task of the New Century.

1. Are the Disciples a Denomination?
2. Have we the Sect Spirit?
3. Do the Disciples Desire Christian Union?
4. Do We Wish Apostolic Christianity Restored?
5. What do We More than Others?
6. What Constitutes a Sectarian Attitude?
7. A Historic Instance.
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11. Apostolic Christianity—The Doctrine.
12. Apostolic Christianity—The Ordinances.
13. Apostolic Christianity—The Spirit.
14. The Form of Christian Union.
15. The Church of the Future.
16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

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# THE CHRISTIAN CENTURY.

OF THE DISCIPLES OF CHRIST.

Volume XVIII.

Chicago, Ill., October 24, 1901.

Number 43.

## THE MAN WHO WON.

He kept his soul unspotted  
As he went upon his way,  
And he tried to do some service  
For God's people day by day;  
He had time to cheer the doubter  
Who complained that hope was dead;  
He had time to help the cripple  
When the way was rough ahead;  
He had time to guard the orphan, and, one day, well satisfied  
With the talents God had given him he closed his eyes and died.

He had time to see the beauty  
That the Lord spread all around;  
He had time to hear the music  
In the shells the children found;  
He had time to keep repeating  
As he bravely worked away:  
"It is splendid to be living  
In the splendid world to-day!"  
But the crowds—the crowds that hurry  
After golden prizes—said  
That he never had succeeded,  
When the clouds lay o'er his head—  
He had dreamed—"He was a failure," they compassionately  
sighed,  
For the man had little money in his pockets when he died.

S. E. KISER.

## THE UNIFYING OF MANKIND.



DURING the last decade we have thought more definitely of the unity of the race than was possible in any previous generation. There is rapidly growing up that which we must call a world consciousness, which, if not entirely new, is assuming new proportions and powers. When Queen Victoria died the whole world united, scarcely one government being omitted, in the celebration of her praises. When the Chinese war broke out, the minds of men throughout the world were once more stirred to sympathetic anxiety and the feeling that all were related to each other. And just the other day we in this country were thrilled with the discovery that practically the whole world had heard the assassin's shot which laid President McKinley on his death-bed, and that the eyes of all the nations were watching his demise. Such events bring to the surface of our every-day thought the progress of a movement which has been for long ages spreading itself over the earth, but which has been identified only in these last days as its speed has increased and its glorious significance has begun to appear.

The unifying of the race of mankind began away back in history with the abolition of the tribal life and the creation of nations. During the nineteenth century we not only saw this older process go on, but a new one set in, in the binding of many nations into vast empires. All the great countries of Europe are really empires, for they have their colonies, and

comprise therefore within their life the interests of various races and widely separated territories. Among these empires of the world we must not only reckon China, but now also the United States of America. As in private business the union of single firms into groups and groups into great trusts has been found to simplify business, abolishing much friction and saving much energy, so in the political world the creation of empires has made the relations of numerous peoples to one another less complex. And now we see growing up before us the problem of the relations of these empires to one another. They of course watch each other, oftentimes with bitter hostility, but always with mutual fear, and yet their existence is making war less frequent and peace more secure.

The forces which at present make for peace, and therefore the ultimate union of empires, may be summed up as follows: First, we have the influence produced by the kinship of European dynasties. It is true that the German chancellor not long ago declared that he would resign if he thought that his emperor's conduct in international relations was ever molded by family considerations; but no human being can in his heart believe that this kinship has no influence. The crowned heads of Europe cannot possibly meet as close relatives or correspond on imperial matters with one another, even through their chief ministers, without being influenced by that kinship. In the second place, we must reckon the influence of an ever-widening public education. If education cannot be said to create righteousness before God, it does at least exercise a negative force which holds men back from conduct whose folly or weakness it enables them to see. Yet another fact of enormous importance is the commercial interdependence of the great empires. It may be true that some of these are self-sufficient, in the sense that if they were for a time cut off from foreign trade they would yet find all means of livelihood within their own borders. But this is not true of all; and in any case the standard of prosperity in every land is much more severe than that of a bare livelihood, and in every country what the people desire is prosperity. No government can in our day dare to enter upon a great war without facing the question as to whether its people will make the inevitable sacrifices of comfort and luxury for the end proposed.

Yet further, it must be recognized that the average conscience of the world is becoming confirmed in its condemnation of war, and its approval of every means that can avert it and maintain peace. It is the Christian conscience which has given rise to the slow-growing and indefinite but supremely potent system of international law. Such law can be argued before no judiciary and enforced by no executive save at

the cost of international war; nevertheless, it is receiving the ever-widening approval of mankind and a constant homage from the leading governments of the world.

There is another side to consider. The main forces which, in addition to the vague ideas included in patriotism, help at present to separate the empires and make war possible, are of three kinds. First, there is the difference of language. No countries which use separate languages can ever understand each other so thoroughly or sympathize with each other so deeply as those which use the same language. We need not go far afield to discover the destructive force exercised upon the relations of the races to one another by their use of different languages. The second force is greed. The hearts of the nations are being centered upon the possession of wealth in a way altogether new in our world. The passion is being suffused through all classes. Their education is enabling them to cherish it by studying the means by which wealth can be attained, and watching all the social and political means which may prevent it. Undoubtedly it is in this direction that we must look for many of the events which in the future may bring even the greatest and most closely related empires to the verge of war. The third great force which helps to keep nations apart is religion. One is appalled to realize how much of the territorial ambition of Russia is caused by the undying claim of the Greek church to universal authority. It is notorious that one of the main causes of the age-long difficulty between Ireland and England is rooted in the attitude of the Roman Catholic church toward the British government. It is obvious, of course, that, while the Chinese war may not have been directly occasioned by the determination to exterminate Christianity, yet the religious spirit of the Chinese lies behind all other causes as the fundamental source of the Chinese policy. China cannot turn her eyes to the future without turning her back upon her gods, for the gods worshiped are the ancestors of every family. It is the past that is sacred; out of the past that the vital blessings come; in the past that their ideals live for the Chinese. Any invitation, whether by a missionary, an electrical engineer or a railroad surveyor, to take a step which would open the future to the Chinaman is an invitation to break with that attitude of supreme reverence for the past which informs all his worship and almost constitutes his religion.

Nevertheless, the great unifier is religion, and of all religions that one which will ultimately prove itself the light of the world, breaking down all middle walls of partition, is the religion of the New Testament. It is those upon whom the Spirit of Christ has come, and who look out upon the movements of the world in his name, who know, with that faith which is the highest knowledge, that the kingdoms of this world are destined yet to melt into one vast empire, to become "the kingdom of our Lord and his Christ."

## AN EVENING TRIP ACROSS SIBERIA.

BY THE VISITOR.



N days of rapid transit like these it should not be surprising that a journey should be made across that apparently interminable stretch of land with which we associate the horrors of the Russian exile system, and that it should take but a few hours. It was not made in a convict caravan, however, nor with the new airship, nor by means of Aladdin's lamp or Solomon's magic carpet, with their wonderful powers of transportation. The only vehicle needed was my easy chair, the only headlight my study lamp, and my only companions Dr. Francis E. Clark and the little party who recently went "A New Way Around an Old World" (Harpers, 1901). One who has only listened to Dr. Clark in conventions of Christian Endeavor might not imagine he would be especially interested in the small incidents of a transcontinental journey. But I had traveled with him to California once, not in the library fashion, but in reality, and knew him for a most delightful companion. So it was with pleasure that I started overland with him from Vladivostok, on the shores of the Sea of Japan, to make the long trip by rail and river across Siberia to St. Petersburg and London. I had the great advantage of Dr. Clark and his party, that I had to encounter none of the delays or inconveniences to which they were subjected, and landed at Moscow in no sort wearied with the way. I started with them at seven in the evening, and by ten was back home again, which shows how easily one can circumnavigate the world in this vicarious fashion.

The new Trans-Siberian Railway was only completed a few months since, just on the eve of the outbreak of the disturbances in China. Dr. Clark had attended conventions in both China and Japan, and as he was hastening to be in London for the international convention there, he chose the new route by land as offering promise of a more speedy journey. This great railroad is one of the latest means Russia has constructed for the realization of her enormous projects in the East. Nothing presents a more interesting study than the far-sighted plans of Peter the Great, and the marvelous persistency and steadiness with which ministry after ministry at St. Petersburg has adhered to them as the polar star of the national policy. Peter had two points in his mind toward which he affirmed it to be the sole business of his country to find approach—Constantinople and Peking. Russia's plans have never wavered from that day. Step by step this purpose has been furthered. In the Russo-Turkish war the first of these objects was really gained, but Russia was deprived of her advantage by European diplomacy, and her officers rode into the capital of Turkey without their side arms. But she has never retreated, and in the East every contest with China has pushed the border southward. The construction of the Trans-Siberian railway is another step toward her final purpose, enabling her, as it does, to accomplish the double object of rapidly transporting her troops to the distant Chinese frontier, and of filling Eastern Siberia with peasant emigrants from her European provinces who will presently oppose to the teeming millions of China, on the Manchurian border, a population as dense as her own and far more powerful and effective.

The first stage of the trip was made from Vladivostock to Khabarovsk, on the Amour River, a distance of some five hundred miles. One traces with interest the itinerary of this journey on the maps, most of which now show the route of the great Asiatic railway. The governor of the province, on whom Dr. Clark had called, made special efforts to secure favorable accommodations along the line of travel which had only recently been opened and where much was not to be expected in the way of luxury. The train was drawn by a Baldwin locomotive, with the flaring stack once used on American railroads in the days when wood was burned. The cars, of which there were about a dozen, were of the sort better known in Europe than this country, smaller in size, and divided into compartments, and ranged in the order of first, second and third class according to the price of tickets. Along the side of the coach runs an aisle which serves for the porters or conductors. As the distances are long and the rate of travel rather slow, the seats are so arranged as to afford room to lie down at night. The toilet arrangements are of the poorest, as is affirmed to be the case in most of the hotels, where a single small and filthy closet serves all the purposes of washing for all alike. Towels and linen appear to be rare and elusive articles. Water for washing is scarce, and for drinking purposes not to be thought of. The remark of a Siberian writer is quoted to the effect that "Englishmen have the bad habit of washing themselves all over every day. As a consequence of this habit their bodies emit an unpleasant odor." Apparently no such "bad habits" prevail among many of the emigrants Russia has sent to this country, as observation in the steerage quarters of ocean vessels and on emigrant trains proves. Of the dining car, Dr. Clark's own words are the best description: "Pullman would scarcely own the diner as an offspring of his invention. A long table down the middle, at which perhaps twenty people can sit at one time, and a bar at the end, at which all kinds of drinks, light and strong, are served, and toothsome delicacies dear to the Russian heart, like caviare, sardines and other little fishes "biled in ile," are eaten. At the long table, *table d'hote* meals are served, consisting of three or four courses, and one can also order what he chooses at a fixed price."

At Khabarovsk the river steamer was taken for the trip up the Amour, and as the stream was ascended it became necessary to change to a shallower and less comfortable boat, and then to one still smaller and meaner, till the limit of endurance was nearly reached. At the beginning the first, second and third class passengers were provided for separately, and though the semblance of this arrangement was still preserved, the lines were less and less drawn as the lower levels of comfort were reached. To these inconveniences were added those of sand bars, on which the boats became lodged, till patience was an almost expiring virtue. At last, after twenty days of this wearisome river travel, the city of Stretinsk was reached, and the rail trip resumed.

Here, however, a worse fate was in store. On the train, which consisted of cars somewhat resembling the fourth-class coaches on German trains, and were about like box cars with windows, the forethought of the kindly governor had provided by wire a car of comparatively comfortable character for the Clark party, in which there were two ladies. Unfortunately many miles had not been traversed before the train was stopped by a burned bridge, and after long delay it was announced that all would have to take a train

that was waiting beyond the river. This train proved to be precisely like the one left, save, of course, that all the coaches were of the cheap class already mentioned, and the situation of the travelers may be imagined, or rather cannot be imagined, in a car whose natural inconvenience and discomfort were augmented many-fold by its filth and occupants. The days spent on that train ought to be a vivid memory in the minds of that group. I found it much pleasanter to let Dr. Clark tell the story than to venture to take it myself. At last Irkutsk was reached, and after crossing the beautiful Lake Baikal and spending a day in the town, the comparatively comfortable *train de luxe* for Moscow was taken and a week more of constant travel brought the tourists to the home-like atmosphere of Europe. The trip from the Chinese frontier had taken thirty-eight days, and, as it turned out, it was the last that could have been made for many weeks, for the government was roused to instant action by events in China, and every mile of the road was pressed to its utmost capacity in the transportation of troops.

If one wishes to know something of the new Siberia and the methods now employed to develop it, of the prison barges and cars, and of the pleasures and perplexities of a journey from sea to sea, let him read Dr. Clark's most entertaining book.

## NOTES AND COMMENTS.

### *Improvement in Literary Taste.*

At the annual convention of the American Library Association the gratifying testimony was borne that the demand for better books is increasing, there being a growing preference for books of history, travel, science and other solid forms of literature. This is a good sign. It is true that the reading of fiction is enormous, many of the people purchasing the newer and more popular novels because of the inability of the libraries to supply them, yet the improvement noted by the librarians is something in which we ought to rejoice, inasmuch as the life of a people is largely molded by what they read.

### *President Roosevelt's Liking for Literary Life.*

Some years ago when President Roosevelt was being thrust into public service, writing to a friend he expressed his preference for a literary life. What he wrote then is doubtless true of him today. He said: "My career is that of a literary man, and as soon as I am out of my present position I shall go back to my books. I may never be called to take another public position, or I may be; in any event, I shall try to do decent work while I am in office. I shall probably enjoy the life greatly while I am taking part in it, and I shall certainly be ready at any time to go out of it with a perfectly light heart."

### *The Feminine and Masculine Ideals in Religion*

At a recent religious gathering the question was discussed whether the Church is not emphasizing too much the feminine ideal of religion and too little the masculine. This was taken as equivalent to enquiring whether the emotional and passive sides of religion are not being emphasized rather than the virile and aggressive. One thing which lends support to the affirmative side of this question is the fact that of the membership of the ordinary church seventy per cent are women, and only ten per cent are men. One rea-

son for this preponderance of women in the church undoubtedly is that adequate efforts have not been made to win men. Too little demand has been made upon the vigorous powers of manhood. One of the speakers at the meeting referred to advanced the idea that even in the Sunday school there comes a time when women teachers cannot hold the boys. After a certain age they will not submit to the feminine ideal; and need to be placed under men teachers. When the perfect condition is reached the feminine and masculine ideals will be united; heart and head, tenderness and strength, being blended into one.

#### **The Federation of Churches.**

The Federation of Churches and Christian Organizations has just completed a canvass of the west side of New York, examining into the religious and sociological condition of its half a million of population. Some important results have been obtained. Twenty thousand families have been turned over to the care of the churches in the district. It was found that a very small proportion of Roman Catholics are unattached to any church, while the number of Hebrews who have broken away from the synagogue is very large. The unchurched Protestants are not as numerous as the Hebrews, but they are more in number than the Roman Catholics. The foreign Catholics especially seem to have a local root; they live in colonies, and are somewhat stationary; but the native American is a nomad. His unsettled, wandering habits often keep him from connecting himself with any particular church, even when he is religiously inclined. These strayed and scattered sheep need shepherding; and that is what the church is for.

#### **Death of the Head of the Mormon Church.**

The presidents of the Mormon church die, but the church itself lives on. Lorenzo Snow, the fifth president of this strange institution, has just passed away. He is spoken of as a broad-minded man who possessed many statesmanlike qualities. He was born in Mantua, Portage County, Ohio, on April 3, 1814. He came from good Puritan stock and received part of his education at Oberlin College. Coming into contact with Joseph Smith, when on a visit to Kirtland, Ohio, he became a convert to his teachings, and threw himself with apostolic zeal into the new cause. His missionary labors were abundant, and the privations and persecutions which he endured were worthy of a better cause. He went through the troubles at Nauvoo; and had a hand in building up Salt Lake City. He was elected president of the church on Sept. 13, 1898. He was a believer in polygamy, for which he suffered a year's imprisonment. He is said to have left a large family, the members of which are scattered throughout the world.

#### **Harm Done If Not Meant.**

Johann Most, an incendiary anarchist, has been sentenced in New York to a year in the penitentiary for publishing in his paper, *Freiheit*, an article entitled "Murder versus Murder," in which he advocated the right to kill political tyrants of all sorts, "through blood and iron, poison and dynamite." When his sentence was pronounced all his former bravado left him, and

he whimperingly said that "he meant no harm." But whether he meant to do harm or not, he did it; and hence his sentence, which, according to the *London Times*, is "entirely inadequate for so gross an outrage upon public feeling." We have no defence to make of Herr Most, yet there is one incident in his early life which throws some light upon his hostility to existing institutions. When a young man he showed his independence by refusing to go to confession. The priest, believing that he could compel him to confess, tried to overcome his obstinacy by a free use of his riding whip. Since then he has never entered a church. Anarchy is often bred of a rankling sense of wrong and injustice.

#### **Bi-Centennial of Yale University.**

During the present week Yale University is celebrating her two-hundredth anniversary with religious services, addresses, torchlight processions and historical representations. The event is one of national interest. Seventy-five years before the independence of America was declared Yale was founded; and since then she has exercised an influence which is simply incalculable in molding the thought and life of the nation. Little did the ten ministers of Connecticut who met at Brandford, each bringing a number of books and laying them on a table for a foundation of a college in the colony, or Elihu Yale, whose first gift of a few hundred pounds gave to the enterprise a local habitation and a name, know whereunto this little matter would grow. During the last twenty years the growth of Yale has been remarkable, exceeding that of the one hundred and eighty previous years. During the present celebration new structures representing an outlay of \$2,000,000, are to be dedicated. President Roosevelt, Secretaries Hay and Root, Chief Justice Fuller, Justice Brewer, William Deans Howell, Edward Everett Hale, George W. Cable, and numerous public and literary men, are among the guests of honor. A large number of college presidents are also present. Indeed, seldom has such a gathering of distinguished men been seen in this country. Old Yale has recently taken on new life, and this celebration will give to her added momentum as she enters upon the third century of her existence.

#### **Bible Study Department of the Chicago Y. M. C. A.**

Interest in Bible study is increasing. On every hand is seen a desire for more thorough courses after more intelligent methods. Nowhere has this desire been more marked than in the Young Men's Christian Association, and in no quarter has more encouraging progress been made. The International committee has outlined a plan for systematic courses in progressive study, which has been pursued by many of the associations in the United States and Canada. Following along this line the Chicago Y. M. C. A. has arranged three courses for systematic and consecutive study of both the New and Old Testaments and the history of the world's great religions. It is also the purpose of these lecture courses to provide in a popular form, studies which shall emphasize the great evangelical truths of the Scriptures, in the hope of not only increasing the knowledge and love of the Bible, but of deepening the spiritual life. These lectures will be

given on Fridays from 7 to 7:45 p. m. The following is the list of speakers and subjects:

1. Fall Term—October 4th to December 20th (12 weeks). "New Testament Book Studies," Prof. H. L. Willett, University of Chicago.
2. Winter Term—January 10th to March 28th (12 weeks). "Old Testament Book Studies," Prof. G. L. Robinson, McCormick Seminary.
3. Spring Term—April 4th to June 20th (12 weeks). "The History of Religion," Prof. Amos W. Patten, Northwestern University.

### CHICAGO NOTES.

Rev. Robert McIntyre, D. D., of the St. James M. E. Church, has resigned his pastorate to devote himself for a season to literary work. He sees an inviting field of usefulness in the religious novel. His first venture, "The Modern Apollos," has just been sent out by the publishers.

These are manly words. They are discounted a little, however, in the way the young governor has yielded to the pressure of political leaders, and has appointed unworthy men to office. But he will have plenty of opportunities to redeem the past in the three years of office still before him; and if he endeavors to do his duty with Christian courage good men will bless him.

When asked to address the students of the Northwestern University the other day, Bishop McCabe seized the opportunity to speak a few pointed and wholesome words on the subject of hazing. He said: "A hazer is a coward, and his acts should be amenable to law. Hazing is a brutal custom; and I sincerely hope that the authorities of the university will place upon it their stamp of disapproval."

At the Purity Convention Dr. J. H. Kellogg of the Battle Creek Sanitarium, spoke on the subject, "The Influence of Diet upon Character." He maintained that next to religion diet was the most powerful factor in the making of character. Dr. Kellogg, like all reformers, is an extremist, yet there is a great deal of truth in what he says; and while we would not go the length of those materialistic philosophers who regard thought as a secretion of the brain, and who say that "as a man eateth so he thinketh," still we believe that there is a great deal to be found out touching the relation of food to our mental and moral states.

The Rock River Conference of the M. E. Church, which has just closed its sessions at Evanston, had in it, as was to be expected, several occasions on which Methodist fervor boiled over. One of these was when Governor Yates was introduced to the convention. He said:

"Day after day men like myself stand where they hear, not, perhaps, the songs of the siren, but something as bad," he said, "and when I come into such a gathering as this it gives me the greatest pleasure. I am proud to say I have a good Methodist mother and was converted at the age of thirteen, and I have always had the greatest love and reverence for the ministers of this church."

"There is a blow for every one of us to strike. I want to say this especially to the young men. I shall try to strike my blow, and I am here to tell you that I shall endeavor to do so with Christian courage."

The Citizens' Association has been inaugurated to do in state politics what the Municipal Voters' League has been doing in city politics. A movement "in behalf of purity, probity and correct methods," which will raise the standard of nominations for the state legislature, by breaking the power of the party machines, is very much needed. The war with the corrupt political leaders who have held in their hands the reins of power, and who have controlled the distribution of the spoils of office, will be fierce and long; but if the committee receive the support of all decent law-respecting citizens the issue will be in no wise uncertain. This is one of the movements in which the churches of the city ought to put the whole weight of their influence.

At the Congregational Ministers' Union last Monday plans were outlined for the inauguration of a new movement in the form of a training school for deaconesses, and other women workers. The training school will be in connection with the Theological Seminary, and the Deaconesses' Home, which is situated at 513 Washington avenue, will provide accommodation for all who are under training for every form of Christian work. The home will be opened and the classes will begin Nov. 1st. A large building at Dover, Illinois, has been donated to the committee who has this work in charge, for whatever object they may see fit to use it. To the Rev. George H. Wilson of De Kalb, the energetic secretary of the committee, is due the credit of bringing the work to practical realization. Miss Coleman, matron of the Home, will be pleased to answer inquiries, or to receive the gifts of those who may be interested in this good work.

Duke M. Farson, Chicago's banker-evangelist, is a breezy, interesting character. He has cut loose from the Methodist church that he may have more elbow room to work. He says that "the Methodism of to-day is too hide-bound and listless" to suit him. His specialty is "every-day holiness," a thing which we supposed all Christians were seeking to realize. He affirms that he has no difficulty in mixing business and religion and that his evangelistic work does not interfere with business success. He says, "Of course, if I devoted more time to thinking about bonds and less about the Bible I might make a few more dollars, but the credit account above beats all the bank surpluses you ever heard of. My creed," he says, "is John Wesley's teachings, Charles Wesley's hymns and the Bible." We would have liked his creed better if he had put the Bible first; we would have liked it still better if he had left the first and second articles out altogether, and kept to the Bible alone.

"Forenoon and afternoon and night;  
Forenoon and afternoon and night;  
Forenoon and afternoon—the empty rhyme  
Repeats itself. No more? Yes: this is life.  
Make this forenoon sublime, this afternoon  
A psalm, this night a prayer, and life  
Is conquered and thy crown is won."

## CONTRIBUTED

### Books.

By John Hall Ingham.

O silent volumes on my shelves,  
That hold the deathless and divine,  
Ye have but to reveal yourselves,  
And I am yours, as ye are mine!

Mere ink and paper though ye be,  
As shells wherein no life appears,—  
If hand but touch and eye but see,  
Then mind meets mind across the years.

Dante and Shakespeare speak once more,  
Beethoven sings his soulful strain;  
And in the unsealed tombs of yore  
Wake all the passion, all the pain.

They are not dead, these silent ones,  
Nor dumb, but eloquent with light,  
And sparkle like the infinite suns  
Beyond our reach, though in our sight.

Like melodies that once have thrilled,  
And in the memory never die,  
Those calm, majestic voices stilled  
Come echoing from eternity.

## CHRISTOLOGICAL TENDENCIES OF THE TIMES.

W. J. LHAMON.

### No. VI. Representative Books.



WE mean of course representative books as related to Christian thought. We select three only, believing that they may be taken quite fairly as indices of the current thought about Christ, and therefore also about God and man. We forewarn the reader that the nature of our theme calls for liberal quotation from the chosen books, and the essayist makes little claim to originality in this paper beyond the general thought of it, and the appositeness and fairness of the selections.

1. Here is Dr. A. J. Gordon's book, entitled, "The Christ of To-day." This book is inductive in method, masterly in style, and perfectly unfettered in its presentation of thought. Some of its suggestions are far in advance of us yet, and it might be well for us if we never came up to them. But taken as a whole the book is an index, and as such it is highly significant. There is a passionate earnestness about it with which the live reader falls in love, and on the full current of the author's vivid and impulsive eloquence he feels himself all but irresistibly swept along.

Speaking of the new and enlarged ideas of the world that have come to us by the way of modern sciences, Dr. Gordon says: "The escape of our human world into the new spaces and the new times, the expansion of the material order to infinity and the extension of history to conian periods, the gathering of the nations into the consciousness of a contemporaneous humanity, and the mighty growth of the kingdom of the spirit, are blessings for which it is impos-

sible to be too thankful. Mankind have been brought out into a large place, and the daily vision is of broad rivers and streams. But unless Christ shall be installed over this new world, it will simply be a larger and more splendid corpse than the old. Over the total worlds of space and time and present humanity and the spirit he must be recognized as supreme; and these kingdoms with all their glory, if that glory is not to fade into a dream, and the highest hope of mankind is not to be blasted, must become the kingdoms of our Lord and of his Christ."

In a quite similar vein Dr. Gordon tells us that there is a consciousness in the world that Christ cannot be transcended \* \* \* "that, as the form of religious thought, the inspiration to religious feeling, the ideal of religious character, and the mold in which the ultimate philosophy of the universe must be run, he is absolute for humanity."

And again: "Three great advances have been made in the intellectual appreciation of the Person of Christ. He is the acknowledged representative of humanity, the accepted revelation of the essential kinship of the divine and the human, and the guide to the ultimate meaning of nature."

But Christ must be more even than all this. This he might be and still appear to us as the Unitarian Christ. His identity with us must have its complement in his difference from us. We must be masters of his thought about God before we can know the richness of his nature and the fullness of his revelation. "Unless we obtain from Christ, in addition to a clue to the meaning of nature, an immutable morality and a conception of the divineness of man, a doctrine of God, we cannot be said to have mastered the secret of his character. His idea of an eternal Fatherhood in the Infinite is the heart of the matter. If we can retain that as the deepest reality in the universe, we have our guide to the remaining mystery in the life of Jesus."

Thus the thought of the Savior about God, and about man, and morals, and nature, and the kinship of the human with the divine—Christ's thought about these—is made by Dr. Gordon the norm of all thought upon such high themes. In other words, this representative book is thoroughly Christological in its view-point and method. Christ is its Alpha and Omega.

And now, dropping this work all too quickly, we take up one, a very recent one, from a bonny Scotchman. It is entitled "The Fact of Christ," and its author is P. Carnegie Simpson, M. A., minister of Renfield church, Glasgow. Even as a piece of flotsam this book would be indicative, we think, of the current of Scotch thought. But it is more than that; it is really a whole cargo of fresh and vigorous Christological thought steering straight to port. Mr. Simpson starts out upon "The Data of Christianity" in a point-blank, New Testament way. He goes directly to the 16th chapter of Matthew, and to the 16th verse of it. He says:

"When the greatest religious Master whom the world has ever known put one day to his first disciples a certain question, and, on receiving an answer to it, declared that on the strength of this he could build his Church, it is evident that here is to be found what he regarded as the critical issue for religion, and its proper point of departure. \* \* \* It surprises us, however, when we look at what this question was. The occasion referred to is, of course, the scene near Caesarea Philippi, when Jesus asked his disciples, 'Whom say ye that I am?' The question is a notable

one, but it astonishes us that it should be treated as a fundamental one. The inherent truth of the teacher's message would always appear to be a more important matter than anything, however interesting, about the teacher himself. \* \* \* But the question was not of this kind. It was not about God or about morals. It was a question simply about Jesus himself. It was neither theological nor ethical, but personal. And this was the question upon an answer to which Jesus declared, with energy and enthusiasm, that his Church would be built. This fact is a very remarkable one, and we cannot too carefully impress its significance upon our minds. This greatest of religious teachers forms his religion—for the building of his Church cannot be less than that—from his followers' convictions regarding himself. What appears to be an irrelevancy to religion—the personality of the preacher—he makes its very proof. \* \* \* Jesus directed men to find the data for Christianity primarily and essentially in the phenomenon of himself."

Following this Mr. Simpson reminds us that no other teacher ever so put himself into the fore-front of his teaching. "Not Moses so spake, nor the prophets; not Plato nor the Buddha nor Mohammed, but Jesus spake thus. He did so habitually, deliberately, pronouncedly. \* \* \* To the seeker after eternal life he said, 'Follow me.' Of one who would see the Father he asked, 'Hast thou not known me?'"

And so the author proceeds, finding in Christ himself meanings for "The Christian Character," "The Moral Motive Power," "The Foundation of Faith," "The Word of God," "The Reality of Sin," "The Problem of Forgiveness," and "The Principles of the Atonement." These are the headings of his chapters, and they are all fundamental. One may boldly hold up this book among others in vindication of the claim that Jesus is conquering theology.

3. The last book to be named here is that masterly work of Principal Fairbairn's entitled, "The Place of Christ in Modern Theology." To this work the author has brought a glowing enthusiasm for Christ, powers of mind that are rarely excelled, and an immense wealth of learning. Its Christological tendency will not be long doubted by any who will take the pains to turn over its pages even in the most cursory way. The first sentences of his opening chapter are decisive. The doctor claims that "the most distinctive and determinative element in modern theology is what we may term a new feeling for Christ." He insists that we "have recovered the historic Christ," and that "we feel him more in our theology because we know him better in history."

But he carries the thought back of the incarnate, historic Christ even to the consciousness of Christ as it is revealed in his life and teachings, and makes that the formative principle in theology. In one of his concluding chapters Dr. Fairbairn says: "The theology which starts from the consciousness of Christ finds that the determinative element in his idea of God is the paternal, and in his idea of man the filial. But this conclusion is only the premiss of a constructive or interpretative science, and all the positions evolved in the science are involved in the premiss." Throughout his work Dr. Fairbairn makes the formal source of his teaching the consciousness of Christ. He finds the primary fact in this consciousness to be the Fatherhood of God. "In the consciousness of Christ the Father is at once primary and ultimate, the normative and necessary principle; the filial feeling is dependent and normated. All he does is done because of the

Father and for him. The Father sends the Son, works through him, abides in him, raises him up, and glorifies him. The Father is first and last, the cause and end of the Son's appearance and achievements."

"And so," he says, "the conclusion is inevitable; if we attempt to construct a theology which shall be faithful to the consciousness of Christ, the Fatherhood of God must be the determinative principle of our thought. It is the architectonic idea; out of it the whole system must grow."

But such theology is what we have all along been calling Christology. It begins with Christ, the consciousness of Christ; it proceeds on the one hand from Christ to God, and on the other from Christ to man. Ultimately, if we are to be Christian, Christ must dominate all our thought upon these high themes, and we must see both ourselves and our Father as revealed in his theanthropic person. Surely Christ is conquering this mighty realm of thought.

## "SACRED MUSIC."

PROFESSOR CHARLES C. CLEMENS.



THE chief function of sacred music is not very difficult to define. Music in itself is not only a subtle form of speech; but, united with intelligent words, it transforms, intensifies and idealizes, and gives the power to vibrate human chords that might not be reached by speech alone.

The active agencies in the rendition of sacred music in public worship are: the solo voice, the quartette, the choir or chorus, and the congregation. We shall have ample opportunity to understand that I do not place the congregation last because I esteem its agency in any degree least in importance, in fact after some consideration I have felt a strong impulse to limit this address to matters directly or indirectly connected with the people's part in divine worship.

If we ask the question, "What type of music is worthy of association with sacred words in divine worship, or, what kind will have the happiest results in inspiring an atmosphere of devotion and praise in an assembled congregation?" the answer is not a very easy one.

There have been attacks recently in the press in different parts of the states on the hymns and tunes of the Moody and Sankey type, and many uncomfortable epithets have been flung at them. Much of this is probably due to the recent announcement, possibly an unauthorized announcement, that Mr. Sankey was contemplating the organization of some institution for the development of mission music of the type of which he himself has written so many well known examples. While I do not quite sympathize with the violence of some of these attacks, I do feel that anything in the shape of a perpetuation and development of this type of music for the church, mission or Sunday school would be deplorable, and ought to be altogether unnecessary.

Looking somewhat critically at the tunes of this type, what do we find? A grade of music hopelessly below the level of what would be expected in almost any other sphere of musical association. Must we accept this? Shall we encourage a grade of musical composition for the church and Sunday school which would not be tolerated elsewhere? All this is a mat-

ter of education. Shall we educate onwards or backwards? We cannot remain stationary.

Congregations in church or Sunday school must be taught *something*, and I am sure that the musical taste cultivated by association with the best of the old tunes, and by the full harmonies and intrinsically beautiful melodies of many of our modern composers, will not exchange this heritage for the mawkish insipidity of many of these gospel hymns which are unfortunately supposed to be American. When a good type of tune has been learned, the people will not want to sing a lesser grade. But how do we determine the desired quality in good hymn tunes? What do we find in the tunes of the Sankey type? A musical structure of the very flimsiest character, weak melody, childish rather than childlike, monotonous rhythm, and a harmonic movement of the lowest grade. This indicates one of two things: either a mistaken pandering to a needlessly low estimate of the national musical development; or else, a lack of musical knowledge and originality on the part of the composers. Look at the picture on the other side: Intrinsic beauty of melody; freedom and grace of movement, not only in the treble but in the other parts; fulness of harmony, fine modulation and variety of rhythm. These are features we look for in tunes of the better type.

Next to the minister there is no official of a church whose duties place him in a more constant or in a more direct light than the organist, especially if he also happens to be the choirmaster. In the performance of his weekly round he may succeed in becoming a joy and a help to the minister in his spiritual duties, or it may be quite otherwise. Other things being equal, it is very certain that the organist and choirmaster who is ambitious to raise constantly the standard of efficiency both for himself and his choir, and who can keep in touch with what is progressing outside of the sphere of his immediate influence, will be likely to do a more useful work than one who has no such ambitions.

But what is the aim of all this? Is it merely that the people shall have the opportunity of listening to fine music when they go to church? If the efforts of the choir do not ultimately result in leading the congregation to an inspired performance of *their own* function in the service then there is something wrong. A choir is, or should be, a selected body; and their mission is to lead, educate, and inspire the congregation.

We sometimes hear a remark that the average congregation sings so badly that it would be better if it did not sing at all. I remember one especial case. A gentleman complained that certain would-be altos in his congregation would insist on *making* their part instead of singing the right notes; also that some men would sing a kind of "farmer's bass." I do not quite understand all that this means or what the farmers had done to deserve the association, but probably it means that they sing the treble part one octave or perhaps two octaves below.

A little inquiry developed the information that this gentleman who complained possessed a bass voice of considerable compass, but that he never sang in church, he always listened. The conversation ended at this point, but I could not avoid the thought that there was something to learn from this. Here was a gentleman with a useful voice, with an ear sufficiently developed to detect the impromptu alto and the "farmer's bass"—he was delegating his reasonable duties and privileges to some one else; in fact, to anybody else.

There is a part allotted to every one in divine worship. That the minister has his part goes without saying. The choir, too, have their part. An old English rubric quaintly reads: "In choirs and places where they sing, here followeth the anthem." The anthem is the function of the choir and the congregation is not expected to take part in it. The congregation worships silently while the choir voice their praise and supplication, in the same spirit in which the minister voices them in his public prayer. The anthem is an available source of musical expression of great value. In the ranks of the choir we have, or should have, specially trained solo voices giving us another resource of somewhat more direct and personal emotional expression.

Sometimes the minister says, "Let us sing to the praise and glory of God" a certain hymn or Psalm. This is surely an invitation to all—not the solo voice or even the chorus. I have no records, but I cannot think that the Giver of all good things has withheld from more than three per cent of us the power to give a reasonably musical vocal utterance. If the remainder would all sing, there would be room for the "farmer's bass," and even for the irrepressible alto, in the resultant diapason of sound.

As I view it, the congregation rightly has the ultimate and chiefest place in divine worship and nothing should usurp its function. Let the choir and solo voices be of the very best and let their training go on until it is easier for them to sing tunelessly and well than it is to sing any other way. But let the congregation be encouraged and expected to take their full share in their own particular parts of the service and let the organist and choir gradually lead them on to a more intelligent and expression-like effort.

## LETTERS TO THE BOOK LOVER.

THE LATE BISHOP WESTCOTT.



*Y* Dear Friend: The world of Christian literature has recently lost one of its brightest lights in the death of Brooke Foss Westcott. His name stands in the front rank of those theological and religious writers who helped to create the modern scholarship of England and to keep it warm with religious purpose and the religious spirit. For fifty years Westcott's name has commanded the attention of all thoughtful theologians. His outward life has not been without change, although it was always passed amid surroundings and in occupations congenial to the scholar. After serving for a period as Fellow of Trinity College, Cambridge, he became a Master at Harrow School, one of the great schools of England. He returned to Cambridge and entered upon the brilliant period of his life, as professor of theology. He stood beside two other great scholars and most earnest Christian men, Lightfoot and Hort. This famous triumvirate made Cambridge the brightest center of theological life and work in Great Britain. When Lightfoot became Bishop of Durham, to the grief of many, including Dean Church, few could have expected that he would occupy the great position only a few years, and would be succeeded, as he was, by his most intimate friend and fellow-worker at Cambridge.

Westcott and his companions were remarkable for

their accurate scholarship, which did not disdain attention to the most minute particulars, as well as by the enormous mass of their learning, which counted no phase of church life or religious thought beyond their interest. One has only to run over the list of books produced by Westcott to stand amazed at the extraordinary diligence and self-sacrificing labor involved in their production. No less remarkable is the warm human interest which pervades them, and which at times found more definite expression in books of quiet meditation or inspiring public appeal. Those were no dry-as-dust accumulators of antique lore. They knew and felt the pressure of great religious problems upon the conduct and the destiny of human beings. Passion could be put into the prolonged search for historical truth, if it could be seen that this truth had some relation to the religious life of man today. Thus it is that the same man wrote a history of the Canon of Christianity when less than thirty years of age, who with his friend Hort spent about thirty years in producing the famous edition of the Greek New Testament, which will forever stand as a monument of patience, diligence and breadth of judgment, and produced also in his last years the book entitled "The Social Aspects of Christianity." Thus it is that the same man who wrote the famous Introduction to the Four Gospels, one of the first books in the English language to deal with that problem in a scientific spirit, also produced a volume of most tender meditations upon "The Appearances of Christ after the Resurrection." And thus it is that he who wrote the remarkable essay on "The Relations of Christianity to Art" also produced the earnest and original argument for miracles and the historicity of the Resurrection of Christ in his book entitled "The Gospel of the Resurrection."

It is of course in his Commentaries that we find these varied elements of Westcott's mind working together to perfect their finest fruits. His three commentaries on the Four Gospels, the Epistles of John, and Hebrews, stand in the front rank of commentaries in the English language. They were all the result of many years of closest study, labored reading of commentaries and expositions in various languages and throughout the course of Christian history; but they were also the result of that which many commentaries seem never to have come from nor lead to, namely, a devout, personal, religious interest in the book under discussion. Westcott's Commentaries deal much more than Lightfoot's did with theological questions, while they were no less full in their learning. They lack at important points the crystal clearness with which Lightfoot was always able to put his thought, for as we shall see Westcott's mind had a certain curious limitation of its own; but they lead us into the very shrine of religious experience. They are never characterized by a superficial tampering with fundamental questions, nor do they ever manifest a foolish eagerness for originality, even at the price of eccentricity. Original they are in the deeper sense of leading us frankly to the origins of Christian experience.

Westcott's cast of mind was, I suppose, what we vulgarly term "mystical." He would rather expound John than Paul, and would fain get behind all legal terminology, to find some underlying relationship between the Infinite and finite, which it only partially illustrated. Hence, as with all writers who partake of the mystical temperament, the reader is apt to feel at times as if he were moving in a haze, as if the light were shining through a mist. Once Westcott tried with great earnestness to construct a scientific Philoso-

phy, when he wrote his defense of miracles in his book on the Resurrection. But that argument only illustrates the truth of what I am saying, for its attempt at systematic discussion is labored and its really powerful features appear rather in sudden bursts of light than as the result of logical processes. This tendency of mind also appears in his beautiful little book entitled "The Victory of the Cross," in which Westcott deals with the problem of the Atonement. The reader is at once charmed and disappointed. He is charmed by the suggestiveness of an argument, which would seek the ground of atonement, rightly, in the organic relations of Christ to the human race, but disappointment awaits him at the crucial part of the problem. Westcott simply shies off from all Pauline terminology or constructive Pauline thought on this doctrine and presents us with a doctrine which is not even Johannine, although in its mysticism it has affinities therewith. Hence, why forgiveness should reach me as a judicial act is never explained. As long as there is law and judgment, condemnation and acquittal, to think of, so long will mysticism fail to explain forgiveness.

It is delightful to remember that as Bishop of Durham, Westcott sought to be of use not only to the vast church system at whose head he was placed, but especially to the numerous population of northern England, especially to the miners in their struggles. His was not the heart of a mere recluse or a mere theorizer concerning Christianity. He had the courageous soul of one who would seek to apply the social aspects of the Christian religion to the social problems which for many thousands of his neighbors created a daily agony.

I lovingly lay this little tribute of gratitude to one with whom I seemed at times through his books to live in a speechless but real intimacy. Yours faithfully,

A BOOKMAN.

## EUROPEAN LETTER.

QUINCY L. DOWD.



ACCORDING to tourist tradition, the season in Switzerland ends with September, but the indications are that one race of tourists will be succeeded by another, who may be styled "the long-timers." These make the biting, frosty mornings and dazzling days of October their favored period on this "playground of Europe." It is plain that America is felt here in Switzerland economically, not to say socially.

What a transfer of wealth must be going on to warrant the erection of so many large, fine family hotels or pensions, as one sees them here in Luzern! Many new ones are in the early stages of building in preparation for next year's increased crowds of visitors. The Americans are coming; that is certain, whatever may be the course of the English and Russians. It is astonishing the number of fellow-citizens one falls in with at every place, many of them more than casual tourists, being here as business agents or for study and prolonged residence. And what of them, as individuals or a class? One is glad to see them, to hear them speak, and to observe their usual ways. Almost without exception it may be said of them, that in bearing and behavior among other people they do credit to their home land, not showing themselves the loud-voiced and obtrusive ones in any company, so far as the writer has had the chance to observe. It must be that a generation has arisen

that knows not Henry James, nor the *dramatis personae* of fiction after his American type.

But what can account for the new era of building in the large towns all over western Europe, even as far east as Old Prague, but noticeable especially in Antwerp and Brussels, in Amsterdam and Copenhagen, while such cities as Berlin, Dresden and Munich share richly in the same building furor? Some of the new commercial houses are of exquisite architectural design, and their exterior embellishment most artistic. It seems that a period has arrived similar to that when the old Dutch and German masters held sway, their genius allowed full expression by munificent burger or princely patrons. It is hard to give credence to prevalent reports of business depression in Germany in the face of such display of magnificence and enterprise as the cities everywhere show. Nor is this disposition to build larger and finer edifices confined to the secular sphere. It is also a period of renovation and restoration of churches in all the countries one visits. The religious feeling is lively enough in these ancient places to undertake even the building of splendid new churches like the great Dom at Berlin now nearing completion. The general effect of the Dom is that of St. Paul's, London. It holds a most commanding site on the left bank of the Spree opposite to the Royal Schloss or town palace of the Kaiser. What strikes one's notice even more than the lofty, refulgent dome of gold and the imposing statues surrounding it below, is the prominence of Scripture texts emblazoned on its front where all can read. These texts are from the German of Luther's Bible. One of them reads: "Our faith is the victory which overcomes the world." There are signs on every side that both Catholic and Protestant adherents are awake and alert in their devotion to their respective forms of worship. If anything it is the Catholic population who manifest the stronger, more genuine and faithful attention to their religious services. Not only are their churches open at all hours during the day, but they are also frequented by the people for prayer and the quiet hour, while the Protestant churches are as invariably closed at almost all hours, even on Sundays. Should a chance visitor wish to look at the place where Martin Luther and Philip Melancthon lie buried in the Schloss church at Wittenberg, he must first discover where the sacristan lives in an adjoining street, ring him up, wait for him and then fee him in order to get admission to what comes nearest to being our universal Protestant shrine or mausoleum.

It is good, however, to note how numerous and splendid are the monuments raised to the protagonists of the Reformation Evangel and the world's new era of religious progress. It is sufficiently plain that Christianity in its vital message and essence is among the regnant factors in modern Europe. Take it in small Denmark. Here is a land where the state church system is still predominant. Up to the present time the control of ecclesiastical affairs has been entirely in the hands of the government through the bishops and ministers. The laity has no voice nor management in church matters. The writer learned by conversation with prominent people in Denmark that the generality of educated men take little or no interest in religion as at present regarded in connection with worship and state confessionism. While on a visit to Herlufsholm an opportunity occurred to converse with two gentlemen of exceptional ability to know and speak on this subject, the one, Baron Rudtz-Thott, the new minister of the interior in the king's cabinet; the other

Hr. Prof. Bache, both of whom stated very emphatically that one of the first questions demanding attention by the present assembly and ministry of state is reform in the methods of handling ecclesiastical matters in the direction of more popular control and voluntary support. Outside of this circle also were heard the warmest expressions of praise and approval regarding the manner in which educational work is conducted in America. On all sides are the painful evidences that as yet religion and education are far from being popularized, either in England or on the continent; popularized I mean in the sense of being by the people and of the people, though ostensibly for the people to the fullest extent. The outstanding fact is that the people as such are not trusted, are not relied on, are not allowed to have the care of those very concerns and businesses which most of all are *theirs*, if anybody's, viz., the church and school. Possibly the people are not *fit* to do so; but why? Let them try or be tried, and see what comes of it! Churches and schools are beggarly or police institutions if the people do not value them enough to keep them up well. The real mischief over here is that a particular church and a particular system of government wish to control and use church and school for their own purposes, hence dare not let the people have and manage what is theirs, and what they would know how to treat to their best advantage. The great problem here and everywhere is to secure the democratization of knowledge and faith and rulership. Protestantism has doubtless in some respects made farther advance in this inevitable divine movement than has Catholicism, but there is painful lagging behind wherever king and bishop are still in the ascendant, and a large mass of the social extremes would have it so. Go into Catholic churches in the most enlightened towns of Germany, Belgium and Switzerland, one will see popular native shrines to Mary and the saints hung about with grateful testimonials or prayerful requests such as make special Faith Cure, Dowieism and Christian Science wholly superfluous in faithful circles of Catholics. Rome allows for all temperaments and provides for all psychological vagaries.

(To be continued.)

#### "OLE DADDY DO-FUNNY."

"Ole Daddy Do-Funny,  
How you come on?"  
"Po'ly, thank God, honey,  
Po'ly this morn.  
My ole spine, it's sort o' stiff,  
An' my arms, dey 'fuse to lif',  
An' de miz'ry in my breas',  
An' I got de heart-distress,  
An' de growin' pains dey lingers,  
In my knee j'int's an' my fingers,  
But I'm well, praise God, dis mornin'."

"Ole Daddy Do-Funny,  
What cuyus talk!  
How is you well, when you  
Can't even walk!"  
"Hush, vou foolish chillen, hush!  
"What's dat singin' in de brush?  
'Aint dat dat yonder blue de sky?  
Feel de cool breeze passin' by!  
Dis ole painful back an' knee,  
Laws-a-massy, dey ain't me,  
An' I'm well, praise God, dis mornin'."

Ruth McEnery Stuart.

**REVIEW OF BOOKS.**

*The Ascent Through Christ.* By E. Griffith-Jones, B. A. New York, Edwin S. Gorham. Pp. 456; \$1.50.

The sub-title states the purpose of this volume to be "a study of the Doctrine of Redemption in the light of the theory of evolution." The author confesses that the time has not yet come to make a statement that even approaches completeness. This is not his purpose. Rather the effort is made to give some reasonable explanation of the great truths of Christianity in terms chosen as far as possible from the scientific, especially the biological vocabulary, now so generally understood and employed. The question which devout minds are raising in these days appears to be this: We have been assured by a certain type of preaching and religious teaching that if evolution be accepted as a reasonable explanation of God's method in creation, then faith in the Bible must be given up. But we are to-day confronted by the practically complete circle of scientific authorities who maintain that evolution is an established principle of all scientific study, indeed the very foundation on which the structure of modern scholarship rests. Is Christianity then disproved, or is there yet a word to be spoken? Mr. Griffith-Jones undertakes to answer in behalf of both science and Christianity, not on the old platform of reconciliation, but with the confident assurance that the best possible approach to the problems of revelation is from the side of exact science. No one will accuse him of devitalizing the great truths of the faith. The rather does he appear to lay the strongest possible stress on the Incarnation, the Atonement, and the Resurrection. It is a satisfaction to find these great phases of the work of our Lord treated not only with fulness, but with an enthusiasm which, as it seems to us, no other method of approach could generate. The book is not solitary in the field of discussion regarding the evolution of man, and the relation of this fact to biblical teaching. Many others have traversed this ground in recent years. At this point the author adds little to current thought, beyond a fresh and vivid statement of an ever interesting theme, and the citation and classification of the greatest authorities upon the subject, from Darwin to Weisman, John Fiske and Alfred Russell Wallace. It is in the chapters on the Fall and the Incarnation that he is at his best, as we think. The adjustment of these truths to the thought of an age accustomed to think in terms of evolutionary science, so that they seem not only reasonable but an essential factor of human experience is happily and forcibly accomplished and in a manner that places thoughtful readers in debt to the author. The last division of the book, while duly following a line which may be traced by every student of the question, is, we think, less convincing and clear. At any rate, the interest is less sustained at the very point at which the climax might be expected. Perhaps other readers might find this the most rewarding portion of the volume, with its outline of Christ's redemptive program in the light and by the power of the Resurrection. At all events the book is worthy to be considered one of the notable publications of recent months, and we are glad to note that it is being widely read.

*Great Religions of the World, by Eminent Authorities.* Harper & Brothers, N. Y.; 301 pages. Price, \$2.00 net.

Since the publication of Dr. James Freeman Clarke's

epoch-making book on the "Ten Great Religions," about thirty years ago, no more important contribution has been made to the study of comparative religion than that contained in this volume. But whereas Dr. Clarke's book presented the standpoint of a single writer, this book is the work of a group of representative men, all of whom are qualified to interpret the religions which they describe. Moreover, the several writers have wisely aimed at giving not merely a history of the world's great religions, but also an estimate as to their present value as forces in the world's life. The subjects treated are: Confucianism in the Nineteenth Century, by Herbert A. Giles, LL. D.; Buddhism, by T. W. Rhys Davids, LL. D.; Mohammedanism in the Nineteenth Century, by Oskar Mann; Brahminism, by Sir A. C. Lyall; Zoroastrianism and the Parsis, by D. Menant; Sikhism and the Sikhs, by Sir Lepel Griffin; Positivism, its Position, Aims and Ideals, by Frederic Harrison; Babism, by E. Denison Ross; Jews and Judaism in the Nineteenth Century, by Rev. M. Garter, Ph. D.; The Outlook for Christianity, by Rev. Washington Gladden, D. D.; and Catholic Christianity, by His Eminence Cardinal Gibbons. Upon the general scheme of the book we have two criticisms to offer. In the first place, it seems somewhat absurd to elevate Positivism to the place of a religion. It is a philosophy, and not a religion. "Its creed," says Mr. Harrison, "is a synthetic philosophy resting on the general body of positive science; and its worship the expression of loyalty to humanity." To call the worship of the great god humanity a religion is a misuse of language. Our other criticism is that in such a work as this Christianity ought to have been looked at in its Catholic or universal aspects by a single writer, instead of being treated by different writers from the Protestant and Roman Catholic standpoints. There is something, however, pleasantly suggestive of the improved condition of things in the fair-minded and good-tempered way in which Dr. Gladden and Cardinal Gibbons deal with their subjects. We cannot, however, agree with Cardinal Gibbons in the position that "the avowedly anti-Christian forces of the past two centuries could never have scored their triumphs were it not for the mighty cleft that divided Protestant from Catholic Christendom." From the Protestant schism the quickening, liberalizing and progressive influences of the past two centuries have come. But these are minor matters; the book as a whole is a noble contribution to the study of the religions that dominate the thought and life of the world.

*Constantinople and Its Problems—Its Peoples, Customs, Religions and Progress.* By Henry Otis Dwight, LL. D. Illustrated. Fleming H. Revell Co.; 298 pages. Price, \$1.25 net.

This is the work of a man who sees things, and has the faculty of telling what he sees. His subject is a fascinating one. Constantinople is one of the great world centers. It is a place where the two streams of oriental and occidental life meet and mingle. Ever since the time, 1,500 years ago, when the Emperor Constantine made it the capital of the Roman world, it has been a place of destiny. For 448 years it has been the capital of the Turkish empire. As the goal of Russian ambition it is sure to play an important part in the great struggle for empire for which the nations of the world are preparing. Dr. Dwight has had exceptional opportunities to become acquainted with the

complex problem of Constantinoplean life. He has lived in the city for upwards of thirty years. As the correspondent of the *New York Tribune* during the war between Russia and Turkey he won golden opinions for his luminous exposition of events. He knows the forces of good and evil which are at work, and the inside view which he gives of the social, moral and political changes which are slowly taking place is full of suggestiveness as to the future. The crescent is evidently on the wane, and the cross on the ascendency. Such an event even as the kidnapping of Miss Ellen Stone, a missionary of the American Board, by Bulgarian brigands, has light thrown upon it incidentally by this book, which clears up the whole situation with regard to the place of Turkey in European politics.

Deborah, A Tale of the Times of Judas Maccabaeus, by James M. Ludlow. Fleming H. Revell Co. 400 pages. Price, \$1.50.

This is, in our judgment, the most notable book of the season. We had the pleasure of reading it in manuscript and the impression made then as to its great merit has been deepened since reading it in printed form. Dr. Ludlow had already won his spurs as author of "The Captain of the Janizaries," and this book puts him in foremost rank of authorship. If the book gets the recognition which it deserves it will be immensely popular. Its chief characteristics are its historic accuracy, the faithfulness of its local coloring, its dramatic interest, its climatic movement, and its high ethical and spiritual tone. The story has for its historical background one of the most interesting periods in Jewish history—the times of the Maccabees. Antiochus Epiphanes had tried in every way in his power to impose Greek customs upon the Jews. When they resisted, persecution was resorted to. Some of the more timid and ease-loving Jews conformed to the new order, but the strict advocates of ancestral religion were driven to open revolt. These brave, fanatical patriots found in Judas-Maccabi, "the hammerer," a fit leader. They kept up a sort of guerilla warfare which greatly harassed the Greeks; but sometimes the conflict arose almost to the dignity of war. Some of their battles are described with wonderful power. But the master-stroke of the book is the creation of Deborah, a character at once essentially feminine and yet sublimely heroic. Deborah will henceforth stand as one of the highest and noblest types of womanly love, patriotic devotion, and self-effacing sacrifice.

D'ri and I, by Irving Bacheller, author of Eben Holden. Lothrop Publishing Co., Boston. Red silk cloth. Illustrated cover. Price, \$1.50.

This is one of the leading books of fiction of the year. It is attractive to the eye; and it makes interesting reading. It is difficult to say what there is about it which constitutes its charm. It has a certain illusive quality which defies analysis. The story is without plot or purpose, but it is full of incident and action. It has the smell of the woods, and abounds in dry humor and home-spun philosophy. The likeness of D'ri and I to the author's former work, "Eben Holden," is very marked. The D'ri who goes out to fight the soldiers of King George in the war of 1812 is simply Eben Holden dressed in the uniform of a soldier. The book is crammed with thrilling adventures, hair-breadth escapes, and strange coincidences. It also contains a piquant love story, which, after

sundry amusing situations, has a happy ending. The scene of the story is laid mainly in Northern New York, but it moves from there to Canada; and three distinct types of character are introduced, namely, American, English and French. Its human interest is hardly less marked than its faithful delineation of the times which it describes.

Lazarre, by Mary Hartwell Catherwood, with illustrations by André Castaigne. The Bowen-Merrill Company, Indianapolis, 436 pages. Price, \$1.50.

Mrs. Catherwood has the art of story-telling. She knows how to put color and atmosphere into her picture. She knows also how to sustain interest by rapid movement from incident to incident. Indeed, she moves with such wonderful celerity that it is difficult to keep up with her. Her story is founded upon a legend to the effect that the Dauphin Louis XVII. of France did not die in the temple as was commonly believed, but that he was taken clandestinely to America, where he grew up among the Indians under the name of Eleazar Williams, which got shortened to the more euphonious name of Lazarre. Out of this legend Miss Catherwood weaves a wonderful story. She lets her imagination run riot. There are in her story too many strained and improbable situations, too many lucky coincidences. Her character study is not strong. There is nothing even about the hero of the book that is particularly interesting, except his eventful career. But for those who want a blood-tingling romance crowded full of thrilling incidents, told in an easy, flowing style, this book will meet the demand.

J. Devlin—Boss, A Romance of American Politics, by Francis Churchill Williams. Lothrop Publishing Company, Boston. 520 pages. Price, \$1.00; by mail, \$1.12.

This is a book of undoubted merit. It reminds one of Paul Leicester Ford's "The Hon. Peter Stirling"; but it is a stronger and more original piece of work. J. Devlin—Boss is a type, an abnormal growth, but a legitimate product of our corrupt political life. J. Devlin—Boss is not the kind of man whose personal acquaintance a self-respecting citizen would court; but inasmuch as he is a very potent factor in the community life, we want to know about him all that is possible. His development from newsboy to political dictator is traced by the author with a skilful hand. His shrewdness, his ready mother wit, his low cunning, his utter unscrupulousness as to the use of methods to gain his end, together with his natural kindness of heart, his sense of personal honor, and his readiness to help the unfortunate, present the picture of a dual character which is altogether unique. While we detest the boss, we are drawn to the man. This story gives an appalling revelation of practical politics in a great city, but so long as politics is a trade which men follow for what there is in it, will society produce such moral monstrosities as J. Devlin—Boss.

The Reformation of the Nineteenth Century, a series of historical sketches, edited by J. H. Garrison. St. Louis, Christian Publishing Co., 1901. Pp. 514; \$1.50.

A series of papers contributed to the columns of *The Christian Evangelist* on the successive periods in the growth of the Disciples of Christ, has been gathered into a convenient form, and given permanency. The articles were written by men well qualified to

speak on the themes selected, and among them appear the names of ex-President Charles L. Loos of Kentucky University, Dr. B. B. Tyler of Denver, Dr. W. T. Moore of Columbia, Mo.; T. W. Grafton and Secretaries Smith, McLean and White of the missionary societies. Dr. Garrison gives an admirable summary in the closing chapter. This book is not a history of the Disciples and yet it contributes much to a knowledge of their origin and growth. It should have an index.

A Year Book of Famous Lyrics, Selections from the British and American Poets, arranged for daily reading or memorizing, edited by Frederic Lawrence Knowles. Illustrated with portraits. Dana Estes & Company, Boston; 391 pages. Price, \$1.50.

The collection of poems in this dainty gift-book of green and gold is altogether meritorious; yet it is difficult to see upon what principle the selection has been made. The lyrical quality predominates and gives a flavor to the book. There are many poetical gems, some of which are old favorites, and others which are less known are claimants for public favor. The original feature in the book is the providing of a daily poetical portion for the entire year.

Geoffery Strong, by Laura E. Richards, Dana Estes & Company, Boston; 217 pages. Price, 75 cents.

We take up Miss Richards' books with a feeling of anticipation. Her stories are thoroughly wholesome. She introduces us to a class of people that it is a pleasure to get acquainted with. "Geoffery Strong" is a simple, attractive love story. It is written with a firm, light hand. It is thoroughly unconventional, and thoroughly enjoyable.

### LITERARY NOTES.

A new volume of fiction from the pen of A. T. Quiller-Couch (under the familiar "Q," of course) is announced by the Scribners. The title will be "Laird's Luck, and other fireside tales," and the very many admirers of this author's work will know about what to expect.

"A Maid of Venice" will be the title of Mr. F. Marion Crawford's new novel. The period of the story is the end of the fifteenth century when the Queen of the Adriatic was nearing the time of her greatest splendor. The romantic episode with which the story deals is historically true, being taken from one of the old Venetian chronicles.

The librarian of Congress is supervising the compilation of an exhaustive history of journalism in America. This will comprise more than 2,000 pages, and will contain information about all the newspapers and periodicals published in this country since 1700, as far as state, county, and municipal records can guide the librarian in the facts. Extinct publications will be included in this compilation, as well as those still flourishing.

Josephine Dodge Daskam, author of "Smith College Stories," will soon bring out, through the Scribners, a dainty volume entitled "Fables for the Fair." In these fables, which are about women, Miss Daskam develops a vein of satirical humor of most amusing quality. The different feminine types treated are familiar to every one, and their foibles are laughably

as well as shrewdly exhibited, while the moral of each fable is the ludicrous inversion of some commonplace, made particularly absurd in caricature.

An unusually important book for young people, entitled "First Across the Continent," is announced for immediate publication by the Scribners. The sub-title "A Concise Story of the Lewis and Clark Expedition in 1802-3-4," gives a hint of its scope and purpose, and its publication is regarded as exceedingly timely, coming as it does so closely in advance of the expositions to be held at St. Louis and Portland, Oregon, commemorative, respectively, of the Louisiana Purchase and of the Lewis and Clark Expedition.

"Glass and Gold," the symbolical title of the novel by James O. G. Duffy, which the J. B. Lippincott Company will soon issue, is derived from a stanza in Browning's poems, "The Worst of It," which summarizes the main theme of the book:

Better commit a fault and have done—

As you, dear—forever, and choose the pure,

And look where the healing waters run,

And strive and strain to be good again,

And a place in the other world insure,

All Glass and Gold, with God for its sun.

In the preparation of the new edition of George Eliot's novels, which the Lippincotts are bringing out, it has been the effort to present such a library, in point of artistic dress and illustration, as shall be especially acceptable to those who appreciate good taste in combination with the best of materials in book-making. The edition, which is published in conjunction with Messrs. William Blackwood & Son, of London, numbers ten volumes, each complete in itself. A particular feature of the edition is the photogravure frontispieces by such artists as Hatherell, Bundy, Shaw, Sapperson, Sullivan, van Anrooy and Greiffenhagen. One volume will be issued each month.

"The Control of Trusts" is the effective title of Professor John Bates Clark's latest work which is now on the press with the Macmillan Company for immediate publication. In his last book Professor Clark dealt with "The Natural Distribution of Wealth," while in this one he aims to show that a certain definite policy will draw the fangs of the trust and transform it from a public enemy into a public servant. It aims to avoid duplicating work that has been done by Professor Jenks, Professor Ely, Professor Von Halle and others. It gives no statistics, no description of the various forms which trusts take in America and elsewhere and no history of the development of those organizations in America.

In October J. B. Lippincott Company will have ready the first two volumes of a new and highly important undertaking. This is the "Temple Bible," a series of volumes uniform with the familiar "Temple Shakespeare." The books of the Bible will be issued in twenty-four volumes—the Old Testament being in seventeen and the New Testament in seven—and the text "will in the main be presented in all the grand simplicity of that sterling English prose which we have in the Authorized Version"; that is to say, it will be printed consecutively, and not divided up into verses. Each volume will be edited by a scholar who has made close and special study of the book or books assigned to

him, and each volume will contain a full, though condensed introduction, elucidatory notes, and other aids to the student. The publishers desire to make the "Temple Bible" a *vade mecum* for Scripture students of all shades of belief, but the special mouthpiece of no one of them in particular. The volumes will have as frontispieces photo-gravures of emblematic subjects by the great English artists or the old masters. A separate volume will be specially written, as an "Introduction to the Study of Holy Scripture," by the Bishop of Ripon.

### WIT AND WISDOM FROM NEW BOOKS.

Yo' can't cuss yo' way to glory. No, sah, yo' can't do it.—*The Petrel*.

The devil possesses no one who does not desire him.—*Sister Teresa*.

Men are born to hardship. It is the alloy which gives firmness to their metal.—*When the Land Was Young*.

He is governed by two things—his stomach and his pocketbook. He can satisfy the first if the second is well supplied.—*J. Devlin—Boss*.

Professional saints are very tiresome people. Amateur sinners are much more interesting.—*Casting of Nets*.

To learn the worth of a man's religion, do business with him.—*Aphorisms and Reflections*.

Rules of grammar cannot give us a mastery of language, rules of rhetoric cannot make us eloquent, rules of conduct cannot make us good.—*Aphorisms and Reflections*.

A poet may be a good companion, but, so far as I know, he is even the worst of fathers.—*D'ri and I*.

Heaven and hell are very real, but they are states of mind.—*The Symphony of Life*.

When the law sets out to punish, it doesn't stop with the guilty only.—*The Manager of the B. & A.*

One who spends his life ferreting out crime is apt to have the soul of a criminal.—*The Eternal City*.

Uncertainty is the only certain element in the life of a man whose brain is not petrified.—*Elder Boise*.

There is something that is much more scarce, something finer far, something rarer than ability. It is the ability to recognize ability.—*The Philistine*.

Let by-gones be by-gones—that's my motto, but they're so ornery they won't ever give me the chance.—*The Manager of the B. & A.*

I have never known a dead earnest and honest man or woman to be a dead failure.—*A Summer Hymnal*.

Letters without the personal element are like history without events, poetry without invention, or novels without love.—*Men and Books*.

All women have their ideals, more or less, an' the average life of a first-class, bouncin' ideal is just about six months; after that they die for lack o' nourishment.—*A Drone and A Dreamer*.

It is well to return and test the materials of the bridge which has just carried thee over the flood in safety?—*She Stands Alone*.

It is a fine standard—that of perfection, which the

worldling sets up for the Christian, but it is a very false one.—*She Stands Alone*.

Love and a cough cannot be hidden.—*The Eternal City*.

Miss Twombly was taking herself very seriously, which, perhaps, was due in part to her extreme youth, and in part to a lack of the saving grace of humor.—*Tales of the Cloister*.

—*The Literary Era*.

### ANECDOTES OF AUTHORS.

Thackeray tells of an Irishwoman begging alms from him who, seeing him put his hands in his pocket, said: "May the blessing of God follow you," but when he only pulled out his snuff box, she immediately added: "And never overtake you."

Walter Scott, when a boy, was asked by his teacher: "What part of speech is the word with?" "A noun," said Walter. "You young blockhead," said the pedagogue, "what example can you give of such a thing?" "There's a verse, sir, in the Bible which says, 'They bound Sampson with withs.'"

Dr. Franklin's mother-in-law hesitated at letting her daughter marry a printer, as there were then already two printing offices in the United States, and she was uncertain whether the country would support a third.

Sheridan excused himself from walking with an elderly lady on account of the bad weather. Soon afterward she met him alone. "So, Mr. Sheridan," said she, "it has cleared up." "Just a little, ma'am, enough for one, but not enough for two."

Macaulay spent every Sunday alone at dinner at a London coffee house. After dinner he would build a pyramid of tumblers and wine glasses, topping it off with a decanter. The edifice usually toppled over. Macaulay then paid for the broken glass and left.

Elizabeth, enraged against Haywood for publishing the life of Henry IV., inquired of Bacon if there was not treason in the book. "No, madam," he replied, "but I am certain it contains much felony, for I find many passages which he has stolen from Tacitus."

The *Critic* tells of a lady who uses the postcards which frequently accompany advertisements. Wishing to use one from a well-known publishing house, she substituted her dairyman's name. On the reverse she wrote, "Please send me one dozen fresh-laid eggs." The postoffice paid no attention to the address, but forwarded the card to the publishers whose imprint it bore. The next day it was returned with this indorsement signed by one of the firm: "Very sorry we can't fill your order. Out of print and scarce." Not to be outdone, she wrote back, "If none fresh on hand, the lays of Ancient Rome will do."

The late William M. Evarts, sometime leader of the American bar, had a farm in Vermont where swine are bred with especial care. He once sent a barrel of pickled pork to the historian, George Bancroft, with this letter: "I am glad to send you two products of my pen to-day—a barrel of pickled pork and my eulogy on Chief Justice Chase."

"Have you got your volume of poems finished?" "Yes." "What are you going to do with it?" "I am going to hire some Boston author to stand for it."



## THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

### JOSEPH IN PRISON.

— "But the Lord was with Joseph and showed him mercy."—  
Genesis 39: 21.

**Monday—Genesis 39: 20-40: 11.**

**N**O real evil, no unrelieved sorrow, overwhelms the soul that leans on God. In prison, Joseph feels his Lord draw specially near, and learns the lesson of sympathy with others.

So God comes to me in my trials, to strengthen and sustain and cheer. Sometimes he finds it hard to get a quiet season of communion with me. I have so much work to do in the world, and so many engagements to keep. I live in such a whirl and hurry. God has little opportunity to reveal to me the mysteries of his truth and the secrets of his love. But, when trouble sweeps down on me, he takes me apart that I may rest under the shadow of his wings; he shuts me in.

And these are the hours when I understand him best. He is the strong and tender Friend. He protects me. He whispers courage to me. He keeps me from losing heart. He brings me manifold blessing. Surely it is worth while having the grief and loneliness, if his presence go with me through it all.

**Tuesday—Genesis 40: 12-23.**

How various are the destinies of men! One goes to honor and life, another to disgrace and death.

There are two lakes high up in the Alps, which lie so near that the bystander may throw a stone from the one to the other. Lago Bianco the one is named, or the White Loch, because it is of a light green color; while its neighbor is Lago Nero, or the Black Loch, because it is dark and gloomy looking. But, though they are so close, they are on different inclines of the watershed. Lago Bianco sends its overflow down to the Adriatic, but Lago Nero is connected with the Black Sea. I look at the one, and I think about Venice and sunny Italy; I look at the other, and I think about Sebastopol and the wintry Crimea.

So I may be side by side in one home, in one business, in one Christian congregation, with a man, who is yet on the different slope of the watershed. We receive the same messages of warning and of salvation. We enjoy much the same opportunities. But one of us believes God, and the other does not. One of us passes into glorious liberty, and the other into darkness and despair. Ah, let me watch in which direction I turn.

**Wednesday—Psalms 43.**

I daresay that, if I had the shaping of my own history, the path would never be anything but smooth; the load would be a light one, if there were any load to carry at all; the sky would be as clear and cloudless as on a day in midsummer. Health would be always

good; business would be always prosperous; dear friends, whom God has taken, would be kept far longer at my side; the cares and griefs of life would be reduced to a minimum.

But such unbroken sweetness would not be good for me. In "The Voyage of Maeldune" Tennyson describes how the old sailors touched at the Isle of Flowers. Everywhere there were flowers; their breath met the travelers out on the seas. But the fragrance palled on them; they grew weary of it; they hated it. And by and by they found themselves in the Isle of Fruits. Grapes hung from its headlands; the fig rioted over the land; countless berries hung on every side. But the passion of wine enflamed them, and each drew his sword on his fellow.

It is a parable of how evil it would be, if my life were all sunshine and happiness. It is best that sometimes I have to mourn because of the oppression of the enemy. Then I hope in God, the health of my countenance and my God.

**Thursday—Psalms 118: 5-17.**

These are the words of a man in sorrow, but then he is a child of God; and that blessed fact alters the whole complexion of things.

If God has forgiven my iniquities, he has healed my worst disease. No other trouble he may allot me can equal the trouble he has cured, not the sharpest thorn nor the most distasteful draught. How light is my distress, compared with the sorrows of one who is far from him! I am sure that it is a Father's hand which smites. I am confident that he who spared not his own Son for me will never do me harm. Mine is the conviction that he can only send me difficulty and trial for wise and holy and gracious ends.

A traveler in Africa relates that, one day, overcome by the intense heat, he fell asleep on the parched and burning earth. But on awaking he had the sensation of freshness and rest. He found that it was caused by the thoughtfulness of his attendants. They were standing round him; they received on themselves the fierce glare; they sheltered him from the rays of a vertical sun. Because Christ has come and has stood between me and the death I deserve, a multitude of refreshments are mine even in the dry place and the weary land.

**Friday—I. Peter 3: 8-17.**

"Who is he that will harm you?"

What, then, shall I do with my cares and afflictions? Exactly what, I trust, I have already done with my sins. I am to commit them to Christ, one by one, just as they arise. I am to carry them to him in faith and in prayer. I am to "put them into his bag," to quote one of George Herbert's quaint phrases. I am to look to him and say, "This, my Lord, and this, and this I cannot bear; I lay them on thee; I leave thee to deal with them. I will trust and not be afraid."

He will take what I give. It will become a matter of honor with him to do his best for me. He will mature and ripen my grace. He will deepen and strengthen my life. He will carry me and every one of my loads.

Let me follow the advice which good Bishop Leighton gives me: "When thou art either to do or to suffer anything, when thou art about any purpose of business, go, tell God of it, and acquaint him with it—yea, burden him with it; and thou hast done for matter of caring. No more care, but sweet, quiet diligence in thy duty, and dependence on him for the carriage of thy matters. Roll over on God; make one

bundle of all; roll thy cares and thyself with them, as one bundle, all on thy God."

**Saturday—Matthew 10: 21-33.**

Let me learn a lesson, as Martin Luther used to do, from Doctor Sparrow.

His home is in the house of God. Does not a psalmist say—"Yea, the sparrow hath found an house, even thine altars, O Lord of hosts. There let me dwell all the days of my life, in the presence of the Father, in the grace of the Son, in the communion of the Holy Ghost. Wherever I am, I would feel myself the inhabitant of a temple, a sanctuary, a shrine.

His food is on the table of God. "Behold," said Jesus, "the fowls of the air; they sow not, nor reap, nor gather into barns, yet your heavenly Father feedeth them." A happy carelessness marks the sparrow, a blessed freedom from anxiety. So let me live the untroubled and trustful life, fearing no evil, well-assured that my Lord will provide for me.

And his death is under the eyes of God. "Not one of them falls to the ground without your Father." Thus even at the last, his "little feathers all a-stare," the bird is "in high grace." If God watch over my exodus from this world and my entrance into the next, if Christ stand beside my dying bed, what better can I ask?

Yes, let me sit at Doctor Sparrow's feet.

**Sunday—Psalms 37: 7-17.**

Why should I fret myself because of evildoers? Sin, when it is mightiest and most successful, is transitory.

Lord Rosebery has been telling us the story of Napoleon the Great. His energy, his intellect, his genius were such that he "enlarges the scope of human achievement." Once he "fought the Austrians for five consecutive days, without taking off his boots or closing his eyes." "He was as much the first ruler as the first captain in the world." "Ordinary measures do not apply to him; we seem to be trying to span a mountain with a tape." Napoleon was the largest personal force that has come into the modern European world.

But his career ended in defeat and exile. At forty-six the man who had dreamed of governing a continent was a captive. His conquests left no mark. The kings whom he made lost their thrones. France was beggared and exhausted by him. Why? Because God was not his God. "I am not a man like other men," he asserted himself; "the laws of morality could not be intended to apply to me."

Therefore I will fear nothing, though wickedness seems to prosper for a time. Such prosperity has no permanence about it. It is better to walk humbly with God than to stand alone on the proudest eminence in the world.

Among the signs of this awakening is "The Student Volunteer Movement." Many who comprise the flower of our Christian youth are waiting to be sent to the front to re-enforce those who are bravely holding the beleaguered outposts in the army of invasion. The point of emphasis has changed. No longer has the Church to pray for the opening of doors; doors are opening faster than she has the will to enter them. Let the Church be faithful to her opportunities and the new century upon which we have entered will witness the beginning of a new advance for which she has been providentially prepared.

## BIBLE SCHOOL.

### DEATH OF JOSEPH.

Lesson for Nov. 3rd, 1901. Gen. 50: 15-26.

**GOLDEN TEXT:**—So Teach Us to Number Our Days That We May Apply Our Hearts Unto Wisdom. Ps. 90:12.

### A CHICAGO TEACHER'S NOTES ON THE LESSON.

ELIAS A. LONG.

#### Time and Place.

Bishop Usher places the date from verse 14 to verse 21 at B. C. 1689, the death of Joseph fifty-four years later at B. C. 1635. The place is the land of Goshen or Rameses. Ch. 47: 11.

#### Some Lessons from Joseph and His Brethren.

Joseph's life is an object lesson on the great fundamental principles of salvation. It shows that the way leads (Kurtz) through abasement to exaltation, through serving to ruling, through sacrifice to possession, through suffering to glory. Joseph's trials and sufferings for righteousness sake were greater than those of any other of the patriarchs. His was a free, manly spirit that came more nearly "unto the measure of the stature of the fullness of Christ" (Eph. 4: 13) than any Old Testament character of whom we have details. A practical lesson from Joseph's life is, that nothing pays so well as to live in harmony with God's designs. The lives of his brethren show that no way is so unprofitable and so hard as that of the transgressor. Prov. 13: 15. Sin always brings men into trouble and fear. V. 19, 21. Whatsoever a man soweth, that shall he also reap.

**V. 15. Frightened Brothers.** "Their father was dead." They may have feared that their exalted brother's action towards them had been chiefly influenced by love for his father; now that he is gone their prospects might be more serious. \* \* \* "It may be Joseph will hate us." The loss of their parent, the reflections on the strange situation of Joseph so far above them, and they Egyptian subjects in his power, would cause the thoughts of all their sinful acts against Joseph to press with great force. Once before when they were with Joseph alone, their father being absent, they had been imprisoned for three days. Ch. 42: 17. \* \* \* "Will fully requite us all the evil we did." Why ought they not to fear evil in return for evil? The brothers now were as fully in Joseph's power as he had been in their's at Dothan. That they were conscious of and now confess their evil was a favorable sign for them.

**V. 16. Message to Throne.** "They sent a messenger." Fear lead them to frame a formal message to their exalted brother. The Hebrew for "sent" is equivalent to "gave charge", viz., they would seek favor by communicating the charge of their father, counting upon his love and influence in their behalf. \* \* \* "Thy father did command." The brothers, in the dilemma of their earlier confession, may have consulted with their father as to the better manner of approaching Joseph regarding their sin, now that his identity had become clear. Always the words and requests of those who have entered the portals of death, have new value and meaning.

**V. 17. Tears of Love.** "So shall ye say unto Joseph, forgive." This is an intercessory request and coming from the father whom Joseph loved, it might serve, they argue, to make him more merciful. It was a case of their father teaching them a lesson on how to pray. Jesus taught his disciples to pray almost in the same words. The brethren were urged to make a clear confession of their sins. As we stand before God as sinners, how consoling is the promise that, if we confess our sins, he is faithful and just to forgive us our sins. 1 John 1: 9. \* \* \* "And now we pray you forgive." They fully cast themselves upon his mercy by asking forgiveness. They sought not to make excuses, a matter so common with the erring. Luke 14: 18. \* \* \* "The servants of the God of their father." They would show themselves to be brethren by higher than natural ties and thus advance additional ground!

for reconciliation. \* \* \* "Joseph wept." Grieved that suspicion could exist regarding his love for them. It is not the first time he is brought to sorrow and tears over this transaction. Ch. 42:24; 43:30. Tender-hearted Joseph is more ready to forgive than were his brothers to acknowledge their old offense. As Joseph wept over his brethren, so Jesus wept over his brethren. Luke 19:41.

**V. 18. The Bowing Sheaves.** "Brethren fell down before his face." The tears of a strong man are always touching. Those of Joseph brought his brethren prostrate to his feet and thus again are the dreams of his boyhood fulfilled. Ch. 37:7, 8; 42:6; 44:14. \* \* \* "Behold we be thy servants." Once they had wickedly forced him into slavery; now voluntarily they offer themselves to him as slaves.

**V. 19. Vengeance Is God's.** "And Joseph said, fear not." Before this he had said, "be not grieved." Ch. 45:5. They might submit themselves as slaves, but the exalted one would show them that he was their loving brother. It was the God-spirit speaking through Joseph, the same assuring "fear not" that God has in so many ways sought to impress upon the race. Fear not me, but fear God, fear to do wrong. \* \* \* "For am I in the place of God?" It is man's place to forgive, not to punish. To God alone belongs the executing of vengeance. While the words convey the idea of vengeance against sin, yet judgment is in the hands of a Higher One.

**V. 20. Salvation from Famine.** "Ye thought evil against me." Their evil is no less evil because God had directed it into a channel for good. It is our motives, not results, by which we are judged. \* \* \* "But God." He seeks to turn their thoughts away from self to God. \* \* \* "Meant it for good." Man in his puny wisdom may mean one thing, but God in his infinite wisdom quite another. His councils shall stand. Is. 10:7. His overruling power will cause all things to work together for good. Rom. 8:28. The design, as later history shows, was to preserve, educate and unify the children of Israel into a nation capable of taking possession of the Land of Promise. \* \* \* "To save much people alive." In the end how wise and good appear the designs of Providence. While, in the beginning, all was gloom to Joseph; the darkness of the pit; the hardship of slavery; the false accusation; the lingering prison days; all trials most severe to Joseph's faith, yet in the end personal glory to himself and a chosen nation saved to live and work out the purposes of God.

**V. 21. Fruit of the Spirit.** "Now, therefore, fear ye not." Love delights to repeat its assurances of good. V. 19. Love shrinks from giving pain. Love is a fruit of the Spirit. Joseph with the dim light he had brought forth this and all fruits of the Spirit. Gal. 5:22-23. Do we in the clear light of Christ's life do as well? \* \* \* "I will nourish thee." His position enabled him to do this. We recall that the Hebrew people did not suffer at the hands of the Egyptians until after Joseph died. \* \* \* "And your little ones." Your households, your dependants. The thoughts of parents always go out to their children. \* \* \* "He comforted and spake kindly unto them." There may be a form of forgiveness which is not forgiveness. True forgiveness is to be followed by helpful, comforting words; these show its sincerity. Love always speaks kindly. 1 Cor. 13:4. Joseph's wisdom was from above, pure, peaceful, gentle, full of mercy. Jas. 3:17. Guided by this wisdom he did good to those who hated him. Matt. 5:44. He overcame evil with good. Rom. 12:20-21.

**V. 22-23. Prosperity Prolonged.** "Dwelt in Egypt." Egypt was Joseph's home until his death, which occurred fifty-four years after his father died. The only reference we have to this lengthy period is found in Vs. 14-26. \* \* \* "Joseph lived one hundred and ten years." His life was the shortest of all the great patriarchs. Full eighty years had been spent in great prosperity. For thirteen years previous to that he had been a slave and in prison. The fact of his being placed in a coffin (V. 26) was a mark accorded only to persons of eminence, and indicates that he occupied his lofty position down to the time of his death. \* \* \* "Ephraim's children of the third generation." Ephraim and Manassah were born before Joseph came to Egypt. The grandsons of Ephraim's grandsons are here spoken of.

**V. 24. Kept the Faith.** "And Joseph said, I die." He could say with Paul "The time of my departure is at hand. I have fought a good fight, I have kept the faith." 2 Tim. 4:6, 7. \* \* \* "But God will surely visit you." An expression of Joseph's strong faith in God's designs towards his covenant family. \* \* \* "Bring you unto the land." The land of promise. In the midst of their Egyptian prosperity they are not to set their hearts thereon, they are but pilgrims

and strangers. So, we have the promise of a prepared place; like Joseph let us, in prosperity and in poverty, set our affections upon God and the things he has promised. Col. 3:1, 2.

**V. 25. Last Words of Faith.** "Joseph took an oath." Thus his last deed was one emphasizing his faith. It involved a promise from his brethren on sacred oath that they would bury him in Canaan. \* \* \* "Carry up my bones." Keep them with you in your journeys to the promised land. The remains of their great brother Joseph would be a constant reminder of God's presence with him in his Egyptian trials and thus a constant inspiration to them in meeting their own trials. Joseph's strong faith is shown in the desire to have his bones repose at last in the land God gave to his ancestors. \* \* \* "From hence." The huge pyramids built as tombs show the honors paid to Egyptian rulers after death. Yet in such there was no attraction to this man of God. Joseph's request was granted. Amid all the hurry of leaving Egypt in that memorable passover many years later, regard was had to this command. Ex. 13:19. That the cherished remains were carried through all the forty years' wanderings is shown by Joshua 24:32.

**V. 26. Last Will Recorded.** "So Joseph died." His faith was as the shining light that shineth more and more unto the perfect day. \* \* \* "They embalmed him." After the Egyptian method of drying the body by the use of bituminous material, converting it into what later became known as a mummy. \* \* \* "In a coffin." A mummy case, probably made of cedar and in shape somewhat conforming to that of the body. Ancient Egyptian coffins of this kind may be seen in our museums. Study the secret of Joseph's character and power. It is found in a single expression: The presence of God in his life. John 14:23.

## FIVE MINUTE SERMON ON THE GOLDEN TEXT.

PETER AINSLIE.



**T**HIS is just the passage of Scripture that you, I, all of us need—"Teach us to number our days that we may apply our hearts unto wisdom." O that some great teacher would break into our careless lives, upset our thoughts, plans, everything, if thereby we might live as though to-day were our last day on earth! When we look back upon our sins, we sigh for the great Teacher. O, my Father, teach me, even me. If I had known that to-day was my last day in human flesh, I would have lived the last twenty-four hours very differently and you would, too. We say that we are trying to live right all the time, but there is a lack of earnestness in our efforts. We fool ourselves with the delusion that we are going to be here a long time. My neighbor, on one side of me, dies to-day and a few days ago the one on the other side passed away. For a moment I think death is getting pretty close to me, but in a few hours I have forgotten the solemn lesson and am living as though there had not been a death in ten miles of me in ten years. Now is that not your experience? Is that not the experience of all men? After all is not the very experience itself a sad thought in our memories—to think how stupid we are? My text says "teach us to number our days," teach us to know that we have only to-day. Then the number of my days is one—but I may have many thousand ahead of me; however the sure number is one—just one day. What an ideal state of life! How many wrongs would be settled before sunset? How much ill-gotten gain would be returned to the rightful owner? How much kinder the human heart would be? Mankind would then be wise. Some day we shall die and that day is unknown. It may be fifty years hence, but it is just as likely to be fifty days hence and not unlikely to be tomorrow. To-day is what God has given to us. It is

daily service and with it comes his daily care for us. God sets me in a room with a sunrise on one side and a sunset on the other. I cannot look backward nor can I look forward. I can only look around me, within me and above me. There is my post of duty, your's, everybody's. God sets us in a new room each day, but the principles controlling our lives are as old as those that kept Abraham faithful and made Joseph's life so wonderfully sweet.

Our Father, have mercy upon us and save us for Jesus' sake. Amen.

## CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

### GOD LEADING OUR LIVES.

Topic Nov. 3: Ref. 23d Psalm.



HIS Twenty-third Psalm is the idyl of the shepherd life, and of the saints of God in all the centuries since David, the shepherd king, touched his instrument of seven strings, and thereby touched a responsive strain in human hearts, wherever the Bible is loved and remembered.

Let not your heart be bothered about the Bible losing its hold on the affections of mankind. It is *forever* sacred to the sincere souls who struggle and suffer and sing above the shadows, and who still dare, like David, to dream of quietness and peace and plenty as the portion of God's people. Yes, the Bible is still, and will forever be, accounted precious to the great throbbing heart of our common humanity, because the Twenty-third Psalm, the Beatitudes, and the Lord's Prayer, are a part of the heritage of the Christian centuries, and of the country in which we live. And these familiar portions of Scripture have been translated into almost every language of earth, and have thereby become, or will become, the universal heritage and hope of all the nations. Rest in this assurance. The "Shepherd Psalm" has in it the strain of universal harmony. It touches all hearts, thrills with its music the minstrels of all lands. It is the first favorite of childhood, among the few passages, perhaps, recalled in the o'erburdened years of smiting strife, when the anxieties of life make stony pillows for our heads; it is the pilgrim's staff, and the final comfort of the aged servants and saints, underlaid and overlaid with the promises of Christ, in the passing of the earthly into the heavenly.

But how empty are all our words! God has set his seal of inspiration upon this Twenty-third Psalm, and all eulogy is but emptiness of speech. To make this Psalm our own is to possess ourselves of the most priceless heritage of the Hebrew scrolls of praise. To be able to say, truly, though tremblingly, "The Lord is my shepherd," is to stay our souls for the sternest conflict. Therein is safety, plenty, rest, the green pastures of promise, the still waters of quietness, restoration, guidance, comfort, triumph without regret or bitterness, fulness of blessing, and assurance forever! All this is put in the six short verses of this Psalm.

#### Hard to Realize.

Yet some things are easier said than realized. It is easier to say, "The Lord is my shepherd" than to really realize this. And it is easier for us to say, with some

confidence, "The Lord is my shepherd" than to say "I shall not want." I don't know but our faith fails us right here more than in any other thing. In this materialistic age, with greatly multiplied wants, and ever-increasing expenditures, it puts a severe strain upon our trust to say "I shall not want." While we may need, as President Roosevelt pleads, the "strenuous life," I dare to ask, for myself, and for you, dear young people, and fellow-servants of the Master of men, the simpler, sincerer and the unselfish life. Such was the shepherd life. It had its cares, its anxieties, its losses, as all our lives have; but it had its recompense of quietness and peace beyond all price. We may not have this again in this electric age, perhaps, and more the pity. But against all the noise and chatter and sizz and sputter and spatter, I set this Psalm of the shepherd life, and plead for more of its quiet, its simpler spirit of content, its confident trustfulness, its over-flowing cup of gladness, its overshadowing, controlling sense of the divine presence, leading, guidance and abounding grace in all our lives.

## PLEASANTRIES.

A priest preached a sermon on "Grace." "An', me brethren," he said, in conclusion, "if ye have wan spark av heavenly grace, wather it, wather it continually."—*Exchange*.

A papal bull was once described as "giving you the choice of obedience or of being excommunicated from the church. So called bull from reference to the horns of a dilemma."

*Waterman* (shaking his fountain pen): "You have no idea how easily these pens run!" *His neighbor* (applying a blotter to his trousers): "Oh, I have an inkling!"—*Harvard Lampoon*.

Three Protestant men took a drive in Dublin on a Corpus Christi day, and observed a religious procession outside a Catholic church. They directed the driver to stop to obtain a full view. "Well, that beats the devil," said one of them. The carman touched his hat, and replied, "Yes, your honor, that's what it's for."—*The Pilot*.

*Overheard on Railway Train*: "Why, the time was," said a passenger with a gorgeous watch-chain, "when we had our county so well in hand that we could elect a brindle pup to any office we chose to nominate him for." "And you can't do it now?" queried the other. "I should say not. The other fellows have beat us three to one in the last two elections." "To what do you attribute the change?" "Well, I am inclined to think that, when we had the power, we elected too many brindle pups."—*Youth's Companion*.

In college there is a constant combat of wits between the tutor and his pupils. The students who attended the lectures on biology planned a little joke on their professor. They removed a stuffed baboon from the natural history museum, dressed it up in a student's gown, and set it in the professor's chair upon the lecture platform. When he entered the room, they greeted his evident surprise with a suppressed giggle of merriment. "Well, gentlemen," said the professor, blandly, "I'm glad to see that you have found at last a professor who is suited to your capacities."

## NOTES AND PERSONALS

Simpson Ely is entering a meeting at Mankato, Minn.

J. V. Updike is in a meeting with F. H. Simpson at Massillon, O.

C. F. Stevens reports 115 added in a three weeks' meeting at Tyndall, Mo.

The Wilson-Houston meeting at Cedar Rapids, Iowa, closed with 120 additions.

C. M. Chilton, pastor at St. Joseph, Mo., makes a specialty of saving business men.

J. L. Sharritt will assist in a meeting at Fairfield, Ill., where J. A. Battefield is pastor.

T. S. and J. J. Handsaker recently closed a meeting at Collins, Iowa, with sixteen additions.

Wilson and Houston are now in a meeting at Rushville, Ind., where W. J. Russell is pastor.

Levi Marshall, pastor at Hannibal, Mo., is now enjoying the luxuries of a new \$4,000 parsonage.

A. R. Davis, singer, is assisting D. F. Snider, pastor at Sac City, Iowa, in a meeting. Conditions are promising.

Gilbert J. Ellis, formerly pastor at Adel, Iowa, has been employed by the Benevolent Association to work in Iowa.

Edward O. Tilburn of Butte, Mont., has accepted a call to Tonawanda, N. Y., and will begin work there November 15.

J. O. Davis reports twenty-two additions to the North Side church of Kansas City, Kansas, at regular services since August 1st.

J. H. Moharter attended the Minneapolis convention through the kindness of the New England Christian Missionary society.

There have been twenty-one additions to the Hyde Park church of Chicago, where E. S. Ames is pastor, during the last month.

G. L. Brokaw, editor of the Christian Index of Des Moines, Iowa, will supply the pulpit at Bethel Grove, Marshall county, Iowa, indefinitely.

E. J. Willis of Hopkinsville, Ky., held a successful meeting during September at Earlinton, Ky. He is now in a meeting at Henderson, Ky.

R. Leland Brown and Warner King are in a meeting with the church at Prairie Green, Ind. Meeting two weeks old with thirteen additions.

The Central church of Lexington, Ky., where I. J. Spencer is pastor, began a protracted meeting October 20 with John Shouse as evangelist.

The meeting in progress at Fort Worth, Texas, by Martin-Brower is assuming large proportions. Over one hundred added when last heard from.

Mr. and Mrs. W. K. Homan announce the marriage of their daughter, Bessie Lee, to Mr. Ellsworth Eugene

Faris, on Thursday, Oct. 3, at Colorado, Texas.

A beautiful, new, commodious, up-to-date church is in progress of erection at Knoxville, Ill., where T. J. Stivers is the popular and successful pastor.

A. R. Hunt of Savannah, Mo., held a short meeting recently at Fillmore, Mo., resulting in six additions. He began a meeting last Monday night at Rosendale, Mo.

T. A. Lindenmeyer, pastor of the church at Seabrook, Ill., reports one confession there recently. That congregation sent its pastor to the Minneapolis convention.

Charles Reign Scoville has accepted a call to the pastorate of the church at Gainesville, Texas. This pulpit was recently made vacant by the untimely death of J. B. Sweeney.

P. A. Davey writes from Tokyo, Japan, September 23, as follows: "A week ago there were two baptisms at our Hongo church and yesterday three more. The prospects are good."

Evangelist J. A. Beem, who has done such excellent work in Nebraska during the past year and who has just closed a meeting at Eagle Grove, Iowa, with fifty-seven additions, has entered Drake university.

L. L. Carpenter dedicated the new church at Mulberry Grove, Ill., on October 13. All indebtedness was covered and a surplus of \$150 was raised. The church rejoices and the members are to be congratulated on their success.

C. E. Millard writes as follows: "I have been requested to find a suitable pastor for a good church in Oklahoma. This is a splendid field for a young, energetic man who can work for small wages at first. Address me at Maysville, Mo."

The meeting at Wymore, Neb., held by State Evangelist Samuel Gregg resulted most successfully. An organization was effected also C. W. B. M. and C. E. societies. The membership was increased twenty-eight and pastor's salary raised.

Evangelist Herbert Yeuell is in a fine meeting at Lawrenceburg, W. Va., where A. G. White is pastor. Thirty-one additions the first week. Will continue there all month. Goes to Fredericksburg, Va., next to assist J. R. Chestnut during November.

J. E. Deihl of Ipava, Ill., recently officiated at the marriage of Miss Alta Omon to Mr. Oscar Blue, both of Summum, Ill., and Miss Katie Brown of Ipava, Ill., to Mr. Charles Stout of Fairview, Ill. The former took place on September 3, and the latter September 12.

On October 28 the church at Oskaloosa, Iowa, will celebrate the anniversary of the dedication of the new house of worship, erected during the pastorate of D. A. Wickizer a few years ago. Following the celebration a protracted meeting will be begun. J. P. McKnight is pastor.

The Bible school at Nunda, Ill., where J. W. Bolton is pastor of the church, has added a home department, cradle roll, teachers' meeting and written examinations to its work. Carrie Crossman is the efficient superintendent.

E. W. Brickert closed his work at East Des Moines, Iowa, the last Sunday in September. There were six accessions the last day, 321 for the year, including the Scoville meeting last winter. He began at Houston, Texas, the first Sunday in October. In the first two weeks there were nine additions.

Bro. and Sister J. W. Hamaker, who are in charge of the church at Strasburg, Va., announce the marriage of their daughter Bessie Abell to Mr. Lloyd Oliver Stickley, the ceremony to take place in the Christian church of Strasburg Tuesday, October 29, at 8

## A SCIENTIFIC BREAKFAST

Rightly selected food will cure more than half the diseases. Try a scientific and healthy breakfast:—Fruit of some kind, preferably cooked; a dish of Grape-Nuts, with cream; two soft-boiled eggs. Put two eggs in a tin pint cup of boiling water, cover and set off for nine minutes. Whites will then be the consistency of cream, and most easily digested. One slice of bread with butter; cup of Postum Cereal Food Coffee.

On that breakfast you can work like a horse and be perfectly nourished until noon. Your nervous troubles, heart palpitation, stomach and bowel troubles, kidney complaints and various other disorders will gradually disappear and firm, solid health will set in.

Why? You have probably been living on poorly selected food, that is food that does not contain the required elements the body needs. That sort of food, and coffee, is the direct or indirect cause of more than half the ills the human body acquires.

Grape-Nuts is a perfectly cooked food and both that and the Postum Food Coffee contain fine microscopic particles of phosphate of potash obtained in a natural way from the grains of the field and by scientific food experts incorporated into food and drink. That element joins with the albumen in food to make gray matter, which is the filling of the brain cells and the nerve centers all over the human body.

A man or woman thus fed is scientifically fed and rapidly grows in vigor and vitality and becomes capable of conducting successfully the affairs of life. To produce a perfect body and a money-making brain, the body must have the right kind of food and the expert food specialist knows how to make it. That is Grape-Nuts and Postum Cereal Food Coffee, produced at the pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich.

o'clock a. m. The Christian Century extends congratulations and best wishes.

W. H. Bagby, who has been in charge of the church at Salt Lake City, will close his work there January 1, after which time he will be open to engagements as pastor. Bro. Bagby is well known as a successful preacher and capable pastor. He prefers to take charge of a self-supporting city congregation.

Meade E. Dutt writes from Seymour, Ind., as follows, October 10: "Bro. T. J. Legg was here October 4, 5 and 6 and assisted us in attending to some local church matters. During this time he preached three of his characteristic sermons. The work here is getting in better shape and promises more than usual. There have been five added since last report."

Chas. A. Lockhart writes as follows from Des Moines, Iowa, October 10: "Just closed a short meeting at Massena, Iowa, with ten additions. Frank A. Wilkinson was the singer. He is a good leader and soloist and should be kept busy. His home address is Yale, Iowa. Allen Hickey was with us at Knoxville, Iowa, last Sunday, at which service there was one confession."

Guy B. Williamson and wife, singing evangelists, write as follows from Princeton, Mo., October 11: "In our meeting at Loami, Ill., thirty-four were added. W. J. Battonfield, pastor, did the preaching. We are in the beginning of the second week here and twelve to date. J. E. Davis is the pastor, and we have charge of the music assisted by chorus choir and orchestra. Mrs. Williamson will preach to the women Sunday afternoon."

W. A. Morrison writes as follows from Salem, Neb., October 15: "Closed a two weeks' meeting with the church at Long Branch, Mo., twenty-one added to the church, seventeen baptisms, four otherwise. Bro. Henry Thorn led the singing, and it was done right. This is our third meeting with this congregation—a fine people. Began with Bro. C. E. Davis at Bethel, Mo., October 13. Called home by sickness of wife; will not be able to continue."

John G. M. Lutzenberger writes as follows from Minneapolis, Minn., October 13: "My meeting at Erie closed with fifteen additions. All departments are in good working order. Bro. Knapp and his wife are excellent workers. Last night I preached at the Vine Congregational church to a large audience. Many delegates were present. My next meeting will begin October 18 with the Litchfield, Minn., church, of which Bro. Knotts is the pastor. Both he and his excellent Christian wife attended college with me in Lexington, Ky."

F. M. Rogers writes from Barry, Ill., October 12, as follows: "I close my labors with the church at this place tomorrow, and take up the work at

Pittsfield. Bro. Geo. W. Watkins of Morocco, Ind., succeeds me here. During the past year we have had a very encouraging growth here. The church is to be commended for its increased interest in missions, its offerings for the year amounting to \$266.48, an average of more than \$1 per member, and \$205.21 in excess of last year's offerings. There were nine added to the congregation during the past month, four baptisms."

The brotherhood will be glad to hear that on September 30, 1901, at the close of the present missionary year, there were \$365,342.26 in our Church Extension Fund. The total new receipts for the year were \$65,846.61. For the whole year, there was an increase of 113 in number of contributing churches and a gain of \$2,358.43 in receipts. There was a net gain in total receipts over last year of \$7,384.61. Eighty churches were helped to complete their buildings, and loans were promised to sixty-nine others and this work covered twenty-eight states and two territories. Including the returned loans, the total receipts for use in our church extension work for the year were \$103,651.11. The churches should continue their offerings. Remit to G. W. Muckley, corresponding secretary, 600 Waterworks building, Kansas City, Mo.

### THE NATIONAL CONVENTION OF THE DISCIPLES OF CHRIST.

The city of Minneapolis was the center of interest during the past week among the Disciples throughout the world, and some three thousand of them gathered there for their first twentieth century convention. When last year at Kansas City the question of place of the next convention was discussed it was felt by many that the twin cities were too far from the center, especially for a year that was to have a Pan-American Exposition at Buffalo. But the enthusiastic labors of the committee of arrangements resulted in a much larger attendance than was expected by any but the most sanguine, and not only in that regard but in most others, the gathering was a great success. The Exposition hall was used for the meetings, and in spite of its unusual proportions, it was well filled at all the principal sessions. It was tastefully decorated and amply provided with rest and refreshment rooms, while the lobby was used by the newspapers, colleges, state delegations and other interests as headquarters.

The opening reception was held on Thursday evening. The sessions of the Christian Woman's Board of Missions occupied Friday and Saturday until evening. Prominent on this section of the program were the names of Mrs. David Owen Thomas of Minneapolis, Prof. L. W. Fairfield of Angola, Ind.,

Prof. Ernest Wiles and Miss Rose Wood Allen of Ann Arbor, Mich., Miss Rebel Withers of Florida, Mrs. Ann Haggard of Des Moines, Secretary C. C. Smith of Cincinnati, Mrs. Anna Atwater of Ohio, Prof. W. C. Payne of Lawrence, Kan., and Prof. C. A. Young of Chicago.

Saturday evening was devoted to the interests of Christian Endeavor, with addresses by Secretary John Willis Baer of Boston and Dr. J. H. Garrison of St. Louis. On Sunday the convention scattered over the two cities of Minneapolis and St. Paul to hear the different men who occupied the pulpits at the invitation of the various pastors. It was a great day, and not less

### COFFEE DID IT.

#### Would Have Been Fatal if Kept Up.

"Coffee! Oh, how I did want it after the nervous strain of public work. Something warm to brace me up was all the breakfast I craved, but every time I drank it, I suffered the dying sensation that follows it with heart fluttering and throbbing of the throat and ears.

I had no strength to throw away in that way, so decided that hot water must do for me.

One morning I came to breakfast in the home of some friends in Pueblo, Colo., just in time to see the mother pouring some rich deep yellow coffee into mugs for the two little boys. One little chap had thrust his fingers in the mug and was licking them with such approving smacks. This opened the way for me to say, "Are you not afraid of the effects of coffee on the little folks?" The mother explained that it was Postum Food Coffee made at Battle Creek, Michigan, and remarked, "We think there is nothing like it." Then she explained how the new coffee had weaned them away from the use of the old-fashioned coffee and tea because "it is so wholesome." I drank it there for the first time, and was delighted, not only with the delicious flavor, but the after satisfaction it gives. One day I was speaking with our family physician's wife about Postum, when her daughter remarked, "Yes, mamma, we are out of Postum, and I have used coffee for the last two mornings and it always brings the tired feelings and troubles my stomach and bowels, but Postum makes me feel all right."

In one home they served Postum in such a way that it was tasteless. I have found that Postum boiled sometimes five minutes, and sometimes ten, is nothing more than spoiled water, but when it is made with two heaping teaspoonsful for each cup, and boiled fifteen or twenty minutes, it becomes a tried and proven breakfast favorite, and for refreshment and wholesome nourishment has no equal.—M. M. Yates, Goshen, Ind.

than seventy-five ministers representing the Disciples preached in the churches of the two cities, some speaking both morning and evening. Such opportunities for cultivating the grace as well as advocating the principle of Christianity cannot fail of result. The Northwest will know much more of the Disciples, their history, their purposes and their spirit from the experiences of Sunday. In the afternoon at 3 o'clock the crowning feature of the week occurred. This was the celebration of the Lord's Supper by probably the largest audience of the convention. The services were conducted by Pastors Tanner and Harmon of the local churches, assisted by some fifty helpers. An impressive address was delivered by A. B. Philputt of Indianapolis. Those who attend these great conventions have come to regard the communion service on Sunday afternoon as quite the most impressive and uplifting feature of the entire program. The services at the Portland Avenue Church of Christ, the host of the convention, were especially enjoyable and were attended by audiences that thronged the building. W. J. Lhamon, formerly pastor of the church, during whose labors with the congregation the handsome edifice was erected, spoke in the morning and in the evening Prof. Jabez Hall of Butler college occupied the pulpit.

Monday was given up to the work of the Foreign Christian Missionary society, and reports were read from its twenty-six missionaries in India, the same number in China, twenty in Japan, seven in Turkey, eight in Scandinavia, seven in Africa, four in Cuba, and two each in Hawaii and the Philippine Islands, together with the 150 native helpers, evangelists and teachers scattered through these fields. Addresses were delivered by C. L. Lockhart, W. R. Warren, W. E. Ellis and Prof. Herbert L. Wittett, and interesting narratives of missionary work were given by E. E. Faris of Africa, and M. D. Adams of India. Much disappointment was felt that Dr. Susie C. Rijnhart, whose book of travels in Tibet has been eagerly read, and who is soon to go to that mysterious land under the direction of the Foreign society, was detained from the convention by illness.

On Tuesday the sessions of the American Christian Missionary society began, with the president's address by I. J. Spencer of Lexington, Ky. Reports of the society were presented, together with those of the boards under its direction—church extension and ministerial relief. The statistical department was full of interest and showed marked gains in many features of the work of the Disciples, and was followed by the report of the superintendent of Christian Endeavor. Addresses were delivered by J. A. Lord of Cincinnati, Roland A. Nichols of Chicago, and in the evening by P. Y. Pendleton of Cincinnati and President

## WONDERFUL CURES BY SWAMP-ROOT.

To Prove what the World-famous Discovery, Swamp-Root, will do for YOU, all Our Readers may have a Sample Bottle Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

So when your kidneys are weak or out of order you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or 'feel badly,' begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

Among the many cures of this wonderful medicine, Dr. Kilmer's Swamp-Root, investigated by the CHRISTIAN CENTURY, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy:

DES MOINES, Ia., Oct. 20, 1900.  
"I had been out of health for a long time, and I was taking medicine from a doctor's prescription when I received your sample bottle. I stopped taking the doctor's medicine and used the sample bottle of Swamp-Root. I afterwards took two of your large bottles, bought at my drug store, and they cured me entirely, and I have not been so well for years. I thank you very much for sending me the sample bottle."  
D. W. SMITH, 1821 Center St.



D. W. SMITH.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1900: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very much like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, and while I

### Did Not Know I Had Kidney Troubles,

I somehow felt certain my kidney was the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is, therefore, all the more remarkable, and is exceedingly gratifying to me."

MRS. H. N. WHEELER.

Swamp-Root will do just as much for any housewife whose back is too weak to perform her necessary work, who is always tired and overwrought who feels that the cares of life are more than she can stand. It is a boon to the weak and ailing.



MRS. H. N. WHEELER.

### Sample Bottle Free.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its wonderful curative properties for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment on settling or has a cloudy appearance, it is evident that your kidney and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Binghampton, N. Y.

**EDITORIAL NOTICE.**—If you have the slightest symptoms of kidney, liver or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghampton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure to say that you read this generous offer in THE CHRISTIAN CENTURY.

Burris A. Jenkins of Kentucky university. On Wednesday the claims of various American missionary fields were presented in short addresses by B. F. Clay, J. H. Hughes, W. J. Lhamon of Allegheny, J. H. Mohorter of Boston and W. J. Wright of Washington, D. C. The afternoon was devoted to receptions, college reunions, excursions and similar features. The college reunions are always an important and interesting part of the conventions. The alumni of Bethany, Hiram, Drake, Butler, Kentucky university, Eureka college, Cotner and other institutions met either informally or for banquets. Parties of sightseers could be met in all sections of the city and surrounding places. The mills, the falls, the lakes, St. Paul, Fort Snelling and other points of interest were visited. In the evening the convention listened to addresses by A. B. Phillips of Augusta, Ga., and Dr. F. D. Power of Washington.

Thursday was devoted to interests closely related to the missionary objects that had called the convention together. Among these are to be numbered the Benevolent association with its homes for orphans and aged people, the Education society and the meeting of pastors and evangelists. These were partly held in the general session of the morning, and partly in the section meetings in the afternoon. The closing consecration service of the convention was held on Thursday evening, and the leading feature was an address by J. H. O. Smith of Valparaiso, Ind.

The music throughout was spirited and uplifting, the general leader, J. Walter Wilson, being assisted by several quartets and soloists. The total registration of those from outside of Minneapolis exceeded 3,000.

The officers of the various societies were retained as far as that practice is customary. A. McLean, long the specialist on missionary matters among the Disciples, being kept in the presidency of the Foreign society, and F. M. Rains, the secretary, now on a journey among the Asiatic missions, retained in his position. B. L. Smith will continue as corresponding secretary of the American Christian Missionary society, while Dr. H. O. Breeden of Des Moines was honored with the presidency. A spirited contest between Omaha and Pittsburg for the next convention was decided in favor of the former after the committee had reported in favor of the latter. It was determined, contrary to the practice of the convention, to fix the location of the gathering two years in advance, in view of the World's fair at St. Louis, and that city was selected for 1903. The convention closed with the fullest recognition of the labors of the local committee in making admirable and adequate preparations for the occasion, and with only the pleasantest memories of "Minneapolis, 1901."

### CONVENTION OBSERVATIONS.

The interests of the Christian Home at Hot Springs, Ark., were represented by T. Nelson Kincaid. No doubt such an institution would prove a great blessing to the numerous afflicted brethren who visit that place every year.

The convention was one of the most successful; attendance very good and program excellent.

Too much credit cannot be given to Geo. T. Halbert, Dr. David Owen Thomas and other members of the committee on arrangements for their untiring efforts and valuable services in providing everything necessary to the convenience and advantage of the convention. These brethren actually neglected business for days and weeks and devoted their time to pushing the convention. That they succeeded is unquestioned and for their services and sacrifice they deserve the grateful remembrance of the brotherhood.

The Exposition hall was an admirable place for the convention. The acoustic properties of the auditorium are excellent. Every speaker, even the ladies, were readily heard in all parts of the room.

For once the publishing houses, educational institutions, benevolent associations and other allied interests had all the space they wanted. Surely these gatherings are becoming to quite an extent expositions.

The Minnesota-Nebraska football game was a counter attraction on Saturday afternoon. Many of the delegates went to see the game and help root. Yet the occasion of the game enabled many to attend the convention a few days at very small expense. The railroads made a much lower rate for the football game than for the convention. Why? Because the boys know how to get out a crowd. If the conventions were attended with as much enthusiasm as the games thousands more could attend than do because the rates could be made cheaper.

Many preachers attended the convention through the kindness of their churches who paid their expenses. These churches will find their investment was wise. No thoughtful preacher could attend such a convention without being inspired to greater work and gaining many points of advantage to his congregation.

The convention is certainly becoming many sided. We now have represented on the programs the C. W. B. M., the Foreign society, the Home society, Church Extension, Negro Education and Evangelization, Ministerial Relief, Benevolent association, the Educational society, the Christian En-

deavor, the Sunday school, the Evangelistic session. An Evangelistic society and Historical society are proposed. Why not a publication society next?

The greetings from the Free Will Baptist convention, which was in session at St. Paul at the time, were warmly received, and a committee appointed to bear to the Baptist convention the expressions of good will and fellowship of our people. I wonder how many of the delegates to the convention would be able to point out the particular points of distinction between these two religious bodies. How much do they lack of union?

It was noticeable that some of the greatest preachers of the brotherhood were not on the program for Sunday preaching. We have heard no complaint from any of them, however.

### A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable remedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 80 per cent. permanently cured) and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchitis and nervous diseases, this recipe in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 847 Powers Block, Rochester, N. Y.

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Famous  
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Equipment and Service  
Unequaled.

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**\$13.00 TO BUFFALO PAN-AMERICAN AND RETURN \$13.00**

via the Nickel Plate Road daily, with limit of 15 days; 20-day tickets at \$16.00 for the round trip; 5-day tickets at \$6.00 for the round trip, on Tuesdays, Thursdays and Saturdays. Through service to New York and Boston and lowest available rates. For particulars and Pan-American folder of buildings and grounds, write John Y. Calahan, General Agent, 111 Adams street, Chicago.

**If You Feel "All Played Out"  
Take Horsford's Acid Phosphate.**

It repairs broken nerve force, clears the brain and strengthens the stomach.

## CORRESPONDENCE

### ILLINOIS NOTES.

J. E. Parker, as a result of meetings held at Gilchrist and Aledo, Mercer county, organized a church at Aledo recently with eighty-five members. This is a new place. Bro. Parker became the pastor of this young church October 1.

The Whiteside county convention was held at Coleta October 2-3 and was an excellent one with nearly fifty delegates present.

J. Fred Jones, state corresponding secretary, will begin a meeting for the Kewanee brethren November 10. This is a mission of the I. C. M. C. It is supported by offerings from the Bible schools of the state.

The work of establishing missions in new fields is only measured by the smallness of our income, which should increase by leaps and bounds. Many schools would contribute to our treasury if their superintendents would only tell them about what is being done. We pray for a larger faith in all of us that will lead us to begin the harvesting of the ripened grain.

I go to Belvidere tomorrow to confer with the brethren there who are anxious to establish a mission and organize a Bible school.

R. H. Newton and Clyde Lyon, Eureka students, but Toulon boys, are preaching alternately for the church at the latter place.

Roy Lessig of Knoxville is attending Lombard college, Galesburg, but expects to enter Eureka college later on. Our own school merits the attendance of our young people of Illinois.

J. O. Walton will soon become the third district evangelist. His wife assists him as leader of song.

A. C. Roach,

Supt. Bible Schools.

Wyoming, Ill., Oct. 14, 1901.

### IPAVA, ILLINOIS.

Thursday, October 3, 1901, was the grandest day in the history of the Ipava Christian church. Nineteen months ago Elder J. E. Diehl begun work at this place under adverse circumstances. The church and parsonage were encumbered and prospects were anything but favorable. But through the masterful leadership and persisting efforts of the pastor and wife the entire indebtedness of \$1,194 was completely eradicated. It was agreed that on the above named date the church hold a rally, roll call and general jubilee in honor of the occasion. The program consisted of roll call, burning of notes and speeches and sermons from such men as Elder H. O. Breeden of Des Moines, Elder S. H. Zend of Canton, Elder Ross of Vermont, Elder Carpenter of Astoria and Elder Baird of Summum.

The church was filled to its utmost

capacity at the morning, afternoon and evening services.

The burning of the notes and subscription lists, while the choir sang "Praise God, From Whom All Blessings Flow," was an impressive ceremony and one long to be remembered.

At noon a grand free basket dinner was served in a large building provided for the occasion.

The treasurer's report was read at the morning service which showed that for all purposes, including running expenses, salary for one-half time and debt on church, the church had raised \$1,850 in nineteen months.

Great credit is due especially to Dr. and Mrs. J. H. Breeden for their liberal donations and untiring energy with which they labored and for the members in general for standing, as they did, with the pastor and some by sacrificing to no small degree; also the church desires to extend its heartfelt thanks for the excellent addresses and inspiring presence of Elder H. O. Breeden.

Frank Hellyer.

### DEDICATION AT MASON CITY, IOWA.

The last decade has witnessed some remarkable instances of really phenomenal growth among the churches of Christ, especially in the West; but of the entire list, perhaps the most wonderful known to the writer is the Main Street church at Mason City, Iowa. An Iowa evangelist pitched his tent in the heart of that flourishing northern Iowa city less than ten years ago and found a little group of Disciples, some of whom were affiliating with other churches. The result of his meeting was the organization of a promising church. From the first, the little band had the prophecy of great things. A church building enterprise was projected and within four years one of the best churches of the city was completed and paid for, costing about \$15,000. But soon the building became inadequate. Every year a large number of accessions were made, until now, before the first decade of its history is completed, it numbers 1,100 members. During the last summer, the far-seeing, but prudent, strong business men who have ever been leaders in the Mason City church, decided to enlarge their building and practically make it over into a complete workshop. This has just been done at an expense of \$13,000. Scarcely a vestige of the old building remains. To all appearances it is a new and beautiful temple of worship. It contains thirty rooms. Its auditorium seats 1,000 people. Its equipment is complete and up-to-date. It is ornate and convenient. The writer had the honor of dedicating the church on October 6. So thoroughly had the preliminary work been done, so complete the "campaign of education and finance," that the work of raising money to meet the whole indebtedness was easy; altogether the

easiest undertaking of its character the writer has ever performed. On dedication day we asked for \$14,000 to cover the debt and shrinkage. At the morning service more than \$16,000 was raised. At the evening service an additional \$500 was added to this amount, making \$2,500 above the debt. The official board decided this should go into a fund for a parsonage to be built on a beautiful lot adjoining the church edifice. The audiences at all three of the services on Sunday were large, enthusiastic, generous. The Mason City church is now by far the strongest church in northern Iowa. Its standing in the community is in first rank, and it is third among the Disciples of Christ in this state. It is the wonder of all denominations. Undoubtedly its phenomenal, yet substantial growth is due to its masterful leadership. Such men as Prussia, Pool, Hicks, Pedan, Bates and others would make a church anywhere. Brethren Prussia and Pool and Sargent, the indefatigable and cultured pastor, made the financial problem an easy one. These brethren had in sight before dedication day almost \$13,000. This church has been signally favored in its pastors. M. S. Johnson, S. T. Martin and Ralph C. Sargent constitute a trio of prudent, practical, cultured and consecrated men. No mistakes have been made in the Mason City work. This church is now in the hey-day of its prosperity, with a spirit, an earnestness and an equipment which presages even greater things.

H. O. Breenden.

### REPORT OF CHURCH EXTENSION BOARD.

*Thirteenth Annual Report of the Board of Church Extension of American Christian Missionary Society.*

On September 30, at the close of the present missionary year, there was \$305,342.26 in our church extension fund. The Kansas City convention recommended that "a half million be reached by 1905." More than this year's proportion has been contributed.

The receipts through the corresponding secretary were \$55,273.97, a gain over last year of \$5,566.82. Including \$10,572.24 of interest collected by the treasurer, the total new receipts amount to \$65,846.21, a gain of \$8,734.38 over last year. Including returns on loans, the whole amount received for the uses of our church extension work is \$103,651.11. Truly the work has been blessed in our hands this year.

### The Sources of Receipts.

Offerings from the churches. \$ 12,695 90

### Backsliders' Railroad to Ruin

Fast Line Express  
CIGARETTEBURG TO MURDERVILLE.  
Via Lagerton, Rowdytown, Topersville, Moonshine Hollow, Beerboro, Sipington, Gamblers' Den, Saloon Siding and Devil's Curve. Other lines are illustrated with 25-catchings, showing the dangerous places in life. A new and popular book, just off the press. Send 25c for a copy, or send a \$1 bill for six copies and circulate them. Circulars free. Write CHAS. J. BURTON, Christian University, Canton, Mo.

Offerings from individuals.	7,409 16
Offerings from Sunday schools	695 21
Offerings from Y. P. S. C. E.	169 51
Offerings from business in Christianity	179 35
Offerings from annuities	22,733 33
Offerings from bequests	11,391 51
Interest collected by treasurer	10,572 24
Total new receipts	\$ 65,846 21
Net gain over last year	7,384 61
Returns on loans, collected by treasurer	35,510 34
Receipts from sale of Crockett land	2,250 00
Receipts from Taxes	37 36
Receipts from Insurance	7 20

Total receipts from all  
all sources .....\$103,651 11  
This is a gain in total receipts over last year of. 22,534 96

#### Fund Statement to Sept. 30, '01

Amount in permanent fund	\$305,342 26
Amount returned on loans since beginning	143,107 34
Interest paid to date	49,116 47
Churches added since beginning	585
Number of churches having returned loans in full	204

#### Bequests.

The board has received \$11,391.51 from bequests during the current year from the following donors, who, though dead, will continue to speak by furnishing church buildings in which the Gospel is preached, where souls are born and started heavenward:

Estate of Marion A. Parmley, Painesville, Ohio	\$2,700 00
Estate of Dr. H. Gerould, Cleveland, Ohio	1,347 69
Estate of John W. Cassell, Hopedale, Ohio	5,000 00
Estate of John Hampshire, Young America, Ind.	1,735 31
Estate of Ann Sharpe, Hanford, Cal.	318 41
Estate of Chester B. Pickerell, Eureka, Ill.	158 00
Estate of David Wells, Shreve, Ohio	82 10
Estate of Edna Tichnor, Ilopolis, Ill.	50 00

#### Annuity Funds.

The annuity plan for our church extension fund continues to grow in favor. We had in our annuity fund on September 30, 1901, \$58,687.47. The board receives \$100 or more on the annuity plan, paying six per cent annual interest in semi-annual payments until the death of the annuitant. This is better than making a bequest, because while the donor's money is earning him a regular income it is building churches.

#### Annuities.

Nancy J. Jones, Markham, Ill.	\$ 1,000 00
Mrs. H. A. Cately, Tully,	

N. Y.	100 00
A. W. and Carrie Wilkes, Chester, Neb.	1,000 00
C. R. and Lana Noe, Leon Kan.	100 00
W. F. and Alice Goodhue, Westport, Ky.	13,000 00
Mrs. Wm. Bandy, Danville, Ill.	1,000 00
A friend, Michigan	333 33
Friends, Jacksonville, Ill.	1,000 00
Geo. W. Taylor, Princeton, Ill.	2,000 00
N. J. Wirebaugh, Prairie, Ohio	3,000 00
Emor Strawn, Salem, Ohio	200 00
Total	\$22,733 33

(To be continued.)

## ENTERED INTO LIFE

### EDWIN WELLS BAKEWELL.

Not only on account of his relationship to the strongest advocate of the "Restoration," but also, because of his long and laborious life as a Christian, in a heroic period of the history of the Church, the subject of this brief sketch is entitled to more than usual consideration on passing from the temporal to the eternal state.

Edwin Wells Bakewell, the son of Samuel R. and Ann Maria Bakewell, was born in Wellsburg, Va., (now West Virginia) July 20, 1812, and died in Carbondale, Ill., July 17, 1901, lacking but three days of completing 89 years on earth. His boyhood was passed in healthful and wholesome home association and labor which fitted his mind for a ready acceptance of God's revealed will and his body for performing its task with unusual vigor to a prolonged old age.

In his eighteenth year he made the good confession and was baptized in the Ohio river by the venerable Thomas Campbell. From that time his faith was strong and his hope assuring. He contended earnestly "for the faith which was once delivered unto the saints." He endured the persecution to which the advocates of divine simplicity and guidance in faith and practice were subjected in his earlier life, and hence, he had special satisfaction in observing the rapid spread of the Gospel. He felt the obligation of using every talent in the service of the Master. Towards the last his mind was sometimes oblivious to temporal surroundings, and then the aspirations of earlier days for Christian usefulness and his expectations of heavenly joys found constantly repeated expression.

He lived soberly, righteously and godly and died in the blessed hope "of the glorious appearing of the great God and our Saviour Jesus Christ." When he was seventeen years of age his only sister was married to Alexander Campbell and he then made his home with them at Bethany, learning the printer's trade and working on the Millennial Harbinger and other publications of Bro. Campbell. In March, 1836, he was married to Miss Julia A. Parshall in Royal Oak, Mich. They began married life in Bethany, and many of the older students of Bethany college remember them gratefully as the first keepers of the "Stewards Inn." In 1845 they followed their inclination to make a home in the West, and they settled on a farm near Bloomington, (now Normal, Ill.). This place continued to be their home "and a home for the preacher who passed that way," until advanced age and the solicitations of children led them to make their home with a daughter and her husband, Elder W. S. Errett, of Carbondale, Ill. In establishing a home in the new country they had passed through the privations and labors of a pioneer life, helping to work out for another generation the comforts of a fruitful heritage—a heritage which includes the privilege of an undisturbed worship of God according to the revelation of his will. To them were born six children, four of these surviving with Sister Bakewell to contemplate the virtues of a loving husband and an affectionate father. The surviving children are: Campbell N., of Roodhouse, Ill.; Irving H., of Bloomington, Ill.; Selena H., wife of Elder W. S. Errett, of Carbondale, and Lutie B., wife of James M. Dawson of Chicago.

Appropriate services were conducted at Carbondale by the writer, and at Bloomington, to which his body was taken for burial, short services were conducted at the cemetery by Elder G. M. Goode of Normal.

He has gone to be forever with the Savior he had so long loved and served.

James Kirk.  
Carbondale, Ill.

Baker—Miss Essey M. Colburn was born January 8, 1877, united with the Christian church in Loami, Ill., in 1896, was united in marriage (by the writer) with Mr. G. W. Baker, a prosperous merchant of Loami, March 22, 1899. She was the sunshine of her beautiful home, faithful to Christ and the Church; the only daughter of Mr. and Mrs. D. Colburn and was idolized by them, also by her husband, and loved by all who knew her. She died at her home in Loami after two weeks' suffering, October 4, 1901. The writer held the funeral service Sunday, October 6, in the Loami church, and amid tears and grief she was laid to rest in the Loami cemetery.

Ipava, Ill., Oct. 10. J. E. Deihl.

## KENTUCKY DEPARTMENT

Geo. W. Kemper, Editor.

All news items, etc., intended for this department should be sent to the editor at Midway, Ky.

T. A. Reynolds of Union City, Tenn., preached at Shelbyville on last Sunday.

D. M. Walker reports five added recently at regular services at Plum Creek.

J. B. Yager will assist Geo. W. Mills in a meeting at Perryville, Boyle county, soon.

H. M. Polsgrove of Carlisle, is in a good meeting at Pleasant Valley, with good interest.

S. L. Darsie of Paris is assisting W. F. Smith in a meeting with the Antioch church, Fayette county.

Jos. Servance of Mayslick, is assisting H. O. Frank in a good meeting at Robinson, Harrison county.

The meeting at Elizaville, Fleming county, closed with eighteen additions. E. T. Edmunds did the preaching.

The meeting at Ninevah, Anderson county, in which Wm. Stanley did the preaching, closed with eight added.

During the month of September six were added to the church at Ashland, where W. S. Gamboe now ministers.

The meeting at Buckeye, Rockcastle county, in which J. L. Davis did the preaching, closed with sixty additions.

George Darsie of Frankfort will assist his brother Lloyd Darsie, in a meeting at Paris, beginning on the 20th inst.

Quite a number of our Kentucky preachers attended the national convention, which has just closed at Minneapolis.

M. D. Clubb will assist W. F. Rogers in a meeting with the Point Pleasant church, Henry county, beginning on the 20th inst.

A number of our Sunday schools in the state are preparing for a "Fall Rally." This is a work which should not be neglected.

"Kentucky Missions to the Front." Time of offering: First Sunday in November. Watchword: "A gift from every member."

All business communications concerning The Century should be addressed to The Christian Century Co., 358 Dearborn street, Chicago.

W. S. Houchins recently closed a good meeting with several additions at Burgin. He is now in a meeting with the church in Bohon, Mercer county.

The two weeks' meeting at Grubridge, Henry county, held by J. F. Mahoney of Waddy, closed with forty-five additions, thirty-seven baptisms.

The meeting at Goshen, Lincoln county, which was conducted by J. G. Livingstone and B. J. Pinkerton of Stanford closed with eighteen additions.

Every church and Sunday school in the state should help in the support of our Orphan's home, Louisville. It is a grand institution and deserves a hearty support.

The church at Owenton is making preparation to repaint their house of worship, put in a new baptistry, etc. J. C. Caldwell is the popular preacher at this place.

B. A. Abbott of Baltimore has not yet accepted the call to Winchester, but it is thought he will. He will probably visit Kentucky before making a final decision.

T. Q. Martin of Winchester recently closed a very successful meeting at Station Camp, Estill county, which resulted in twenty-seven additions. He is now in a meeting at Million, Madison county.

All money for the state work should be sent to H. W. Elliott, treasurer, Sulphur, Ky., and all money for state Sunday school work should be sent to J. S. Hilton, treasurer, 413 Fourth avenue, Louisville, Ky.

Milo Atkinson, who has been preaching successfully at Falletsboro for the past year, has accepted the call recently extended him by the church at Vanceburg, and expects to begin work in his new field the first of next year.

Three elders and five deacons were ordained at Dry Ridge by President J. W. McGarvey on last Sunday. S. R. Grubb of Lexington is now in the midst of a good meeting with the congregation. W. S. Buchanan is the regular pastor.

This is the season of "calls" and "resignations" in our central Kentucky churches. We trust there will not be many of the latter this year. This constant change of preachers and churches is not at all beneficial to our cause, except in rare cases.

George Ruigo who, for the past ten years, has labored zealously for the upbuilding of the Master's cause at Falmouth, has resigned and accepted a call to Riverside, Cal., where he expects to begin work next month. We wish him godspeed in his new work.

The annual convention of the Christian Endeavor society of the fourth district of Kentucky, including the counties of Bath, Bourbon, Clark, Harrison, Madison, Montgomery, Nicholas, and Powell, will be held in Richmond on the 25th, 26th and 27th of October.

Charles L. Garrison tendered his resignation as pastor of the church at Eminence on last Sunday, but it is the general belief that the congregation will not accept it. We trust he will reconsider and remain to continue the good work he has been doing for several years past.

J. M. Helm of Louisville has just closed a ten days' meeting at Martin, Lewis county, with 103 additions. This, in many respects, was one of the most successful meetings ever held in this section. This is the fourth meeting

Bro. H. has had with over 100 additions in less than two years.

The church at Versailles has just called W. B. Taylor for his seventh year. Bro. Taylor is an earnest, consecrated man, is universally beloved and has done a most excellent work for the Master during his six years' pastorate in Versailles. May God's blessing continue upon his work there.

O. P. McMahan has been given a unanimous and unlimited call at Butler, Pendleton county. During his two years' ministry there the missionary offerings have been largely increased and 125 souls added to the church. Geo. W. Nutter of Millersburg, will assist him in a meeting there next month.

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J. W. Harding of Winchester recently closed a meeting at Antioch, Clark county, with eighteen additions. During the last two weeks of the meeting he was called upon to officiate in eight funerals. How true it is that, "in the midst of life we are in death!" He is now in a meeting at Flat Woods, Madison county.

John Willis Baer of Boston, secretary of the United Societies of C. E., recently visited Lexington and addressed the annual convention of the Fayette county union. The services were held in the Central church and were largely attended. The convention elected W. G. Conley of Chestnut Street church president of the county union for the ensuing year.

The meeting at Oakland, Pendleton county, conducted by J. K. P. South and R. H. Davidson, closed with forty-eight additions. In speaking of this meeting the August Chronicle says: "Three separate congregations met at the same time and place for the baptism of thirty-one persons and one hundred and twelve have been baptized at this place within one month."

The Louisville Courier-Journal says: "In the absence of the pastor, the Rev. S. M. Bernard, who is holding a revival meeting in Indiana, Prof. W. H. Bartholomew went to Parkland and preached yesterday a sermon of much interest. Prof. Bartholomew preaches almost as often as many a pastor. He has three regular appointments, but he donates his services, declining any salary."

The Winchester Democrat says: "Once in a while the services of a preacher or an editor is appreciated by the people, but not all of them are so generously remembered as was our worthy and esteemed friend, T. Q. Martin, this week. The ladies of Worthington Christian church sent him three large cases of Jellies and preserves as a testimonial of their esteem of him as a pastor, and our preacher is certain to enjoy many of the sweets of life for the next few months."

The good women of the state C. W. B. M. have started a movement to provide for and establish a deanship for women of Kentucky university. The movement was inaugurated in the recent convention held at Cynthiana. Mrs. A. M. Harrison of Lexington, is at the head of the fund. She has appointed a county chairman in every county in central Kentucky. It is expected to raise \$25,000. Mrs. Jennie Withers Smith of Lexington, has headed the subscription list with \$1,000.

The whole month of November should be devoted to the offering to Kentucky missions. Every church in the state should have a part in this grand work. Preaches, see to it that your congregation is represented in this offering this year. Let this first offering in the new century be the very best we have ever had. The fields are

white unto the harvest right here in our own state. The offering from our churches alone should reach \$25,000 a year, to say nothing of individual gifts. Will it do it? No, not unless we all do our duty.

### STATE S. S. EVANGELISTS REPORT.

The following excellent report was made in our recent state convention at Cynthiana by our faithful and efficient State S. S. evangelist, Robt. M. Hopkins: 315 days of actual field work; 6,986 miles traveled, visiting thirty-nine counties; 70 institutes held, aggregate of two hundred and fifty-four sessions; 64 sermons preached; forty-eight schools visited; 27 addresses and special talks delivered; eight conventions attended with music in charge at six; 30 official visits made; 13 Sunday schools organized; 44 additions to the church obtained; 32 counties organized; organized or assisted in organization of two churches, two C. E. societies, one Junior, one Ladies' Aid, one C. W. B. M., one Home Department, one Primary Department, one Children's Day work, two prayer meetings, one District; above all expenses turned over to State S. S. treasurer in cash about \$375; in pledges, \$110; raised for additional purposes in the field, \$56.50.

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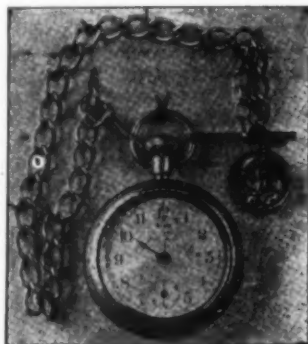
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## THE HOME

### *A Prayer for a Day.*

O Lord, I pray  
That for this day  
I may not swerve  
By foot or hand  
From thy command,  
Not to be served, but to serve.

This too, I pray:  
That from this day  
No love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased, but to please.

And if I may,  
I'd have this day  
Strength from above,  
To set my heart  
In heavenly art,  
Not to be loved, but to love.  
—Maltbie D. Babcock, D. D.

### *My Little Man.*

BY KATHLEEN WATSON.

"I knew that you had time, health, money, and a changeless feeling for me, Nell, and I have had the shamelessness to trade on my knowledge after this fashion," he said to me, with the smile of old, as he gave into my keeping his little boy—the little boy who had had the pluck and strength to strangle his tears, wave his father a last good-bye, and smile as the sword tore his childish soul in twain.

Then I learnt, too, that the only comfort in his last dying days that I could give to the friend I loved was the peace of the knowledge that I was hastening with all speed to where his darling was, to take him from loneliness and possible neglect, to load his little life with that joy and kindness which should color the life of every child on earth.

In a measure the thought of such a departure was a shock to me, for I had decided that in case I should find Allan dying, I would overcome every obstacle and stay with him until the end. After years of separation, to have found him again for a day only, and then to leave him, knowing well that on earth I should see his face no more, this seemed to me not the least tangled part of that dark mysterious web which had woven itself around his brave, denying life. Then we talked of the past in detail. He told me of one of the former librarians of Kiev University, a spare, cold, studious man of more than middle age. Of how this man had been accorded permission to visit him in his prison before his trial; of how he had offered to take care of the child on condition that he might step into possession of Allan's splendid library and priceless collection of old editions; of how he, Allan, while promising him his demand, had explained to him that all he would re-

quire of him would be to take care of his boy, sparing no considerations, until I could be found; of how the bargain, so to speak, was effected; of how Dr. Vorstrovna had moved to Wilna, and to the best of Allan's belief was there still with his darling; of how the authorities had peremptorily and barbarously refused to let him send me word of any sort or to let him see his child again; of his trial and sentence; of the agony of mind which at one time made him think he should take leave of his senses altogether—and so on.

"Oh, go to him at once, Nell. What manner of man this Dr. Vorstrovna is I cannot say. But I know that my darling's heart is asking for something that he has not. I see him always in loneliness, and, Nell, I fear, in pain. There was something wrong, I used to fancy, latterly—something wrong about his back. Perhaps it was only weakness, but he used to complain about its aching so."

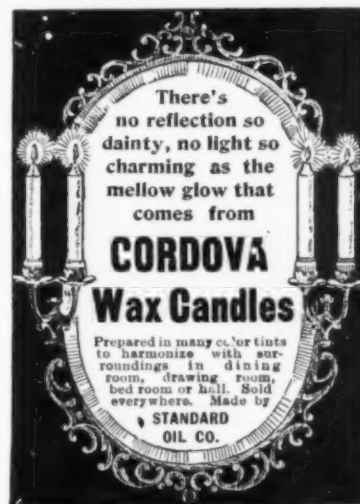
I wiped the great damp beads from his brow over and over again as he spoke. Now that he had found me and that the necessity for life was over, he seemed to be going down into death with rapid strides. I had no fear, but tried through all my bitterness to feel glad, knowing that for him no pain of dying could ever touch what the pain of life had been. And at the sight and thought of the anguish that was his I said, on the impulse of the moment:

"Did it never occur to you, dear old man, to think that at St. Petersburg there must have been an influence which could have prevented all this—that for the sake of—" I hesitated, it was a little difficult.

He looked puzzled for a minute, then my meaning dawned on him. A flush, not the hectic flush of his disease, overspread his face, and I can never forget the dauntless simplicity with which he made answer:—

"Oh, Nell! I must always love her. But no favor could come to me through her. You understand?"

I understood, and understood beyond, that in all the hardness he had endured, one deathless devotion had possessed him ever. So rarely it is we whose lives are so loaded with small meet them as we wander up and down the land of life, these who shine out like guiding lights amidst the hostile gloom, that when we do, what wonder if we cannot comprehend them? We who flit from one love to another, wearing each one more gracefully than the last, as to the manor born; we frivolous cares and plans, that the old-world flowers of faith and constancy are crowded out—can we, indeed, understand the motive which inspires them to be loyal through treachery, never doubting in dishonor, unflinching, unwavering, unmoved, in a life-long love for one? Must we ever call them by strange names, and ever entertain them as angels unawares?



But I must hasten on and leave such questions for wiser heads than mine, or even yours perhaps, to answer! It suffices now to say, passing over details, that for three whole days I did not move from his side, that we talked as those who talk who bid each other everlasting farewell, that on the morning of the fourth day, sore against my will, but so that he might have peace at the end, I left him. Left him to search for the little boy, solitary and sick, perhaps, somewhere on the other side of that great snowbound continent.

Just before I went he caught my hands in his, and whispered in a choking voice—

"Dying men have strange fancies, Nell, dear old man, you know! And I have one. If ever—in the world—you meet her—tell her—let little Waldo tell her—that I loved her—always—always."

### CHAPTER III.

Then back across the desolate frozen wastes I traveled. Behind me was the friend of my life—dying. Dying in a dismal prison-hospital, with no gentle hand or sympathetic voice beside him. Passing into the dark, unknown country, with no one near to say a word of cheer or comfort at the last. He, the quondam captain of Rugby School, the most gifted and popular fellow of his college, stricken down in the prime of strength and manhood, bearing bravely in his dying agony the memory of a faithless wife, and the ceaseless, aching longing for the presence of a little child whom he knew that he could never see or touch again.

Behind me—this.

Before me—beyond the sombre plains and the grim inhospitable towns and the dull gray line of the Ural mountains—that child, my little boy.

And the cold and bitter blasts, the

fatigues of the journey, the thousands of miles across the barren steppes, the continual changes from tarantass to sledge, according to the state of the roads, the endless catalogue of misfortunes and stoppages, seemed trifles to me, because at the end of all there was—my little boy.

When life seemed least worth living, since he I loved lay fettered and dying, and I could do nothing to help him, I grew strong again at the thought of my little boy.

Behind me—Allan dying.

Before me—his child, my little boy. Somewhere, out there in the world—she—she who had forsaken them both.

At night, when the moon shone over the icy solitudes, and the stunted trees were defined in its clear, cold light, and the stars glowed in the wide black sky, I thought of them and of her. Of him, so strong, and patient, and heroic; of my little boy, so lonely and so lost; of her—oh, God, forgive me for my thoughts of her!

Just as we had crossed the frontier and arrived at Jaitinsk, a telegram, forwarded from Tobolsk, was put into my hands. It said curtly but sufficiently: "The Englishman, Allan L'Estrange, died this morning.—Romstroff."

I would have given everything I possessed to have been able to have sent him word before he died, saying: "Have no fear, your little boy is safe with me." Otherwise, the news was no shock to me. Indeed, it was with something of relief, of triumph even, that I thought that they could never hurt or harm him more, although I knew that now, in all the world, I only had my little boy.

About dusk one evening towards the end of April, I arrived at Vilna. I hired a droacke and bade the man drive with all speed to the house of Dr. Vorstrovna.

Would he be in? Would he have left? Would he have resigned the child to the authorities or have turned his adrift? Should I, perhaps, not see my little boy after all? Together with my fatigue I was so agitated by anxious thoughts like these that when at last we arrived at the narrow, ill-kept street where my destination was, I trembled from head to foot.

I was informed that Dr. Vorstrovna lived on the fourth etage. I wondered would they ever end, those weary flights; and when at last they did, I found the entrance door standing slightly open. I rang the bell, but no one answered, and a complete silence prevailed within. Unable to restrain my impatience, I walked in and knocked at the first door I came to. Receiving still no answer, I opened it and discovered that it led to the kitchen. Beyond it there was a room with a bed, one or two old chairs, and a box. On the floor I noticed a torn coat and a pair of ragged boots, both the property of a grown-up man apparently. But nothing living. Every-

where silence, untidiness, conspicuous poverty, and chill neglect. In the midst of all this was I to find my little boy?

I turned into another room. A room full of books, old, and fusty, and dusty. I took up some and turned them over. They were on abstruse sciences, and seemed as melancholy inside as outside. There were a high-backed chair, a desk, a table covered with papers, and across it lay a long thin cane. That was all. Through the filthy window, opaque with dirt, the last dim light of the dying day struggled in with an effort, but still it did not show me my little boy.—The Quiver.

### Robin Hood and His Merry Men.

"Come along, Joan. I've such a lovely plan!" cried Joe, scampering down the little path leading to the wood.

"What is it?" said Joan, as she followed him, swinging her sunbonnet by the strings.

"Let us pretend we are Robin Hood and one of his men, and we'll help all the people who come along here."

"Yes, that will be lovely," said Joan, clapping her hands. She did not know who Robin Hood was, for she was only a little girl; but everything that Joe proposed she thought very grand.

"Well, we'll go to the stile and wait," cried Joe; and they raced away to their favorite perch.

The road was dreadfully dusty and hot, although the sun was beginning to go down; but the trees of the little wood shaded them nicely. They were just cooling down after their run when along the road came an old woman. She was very, very old, and could hardly carry the heavy basket she had on her arm.

In a minute Joe had slipped from his perch and ran to her side.

"Can I carry that basket for you?" he said, politely.

"Why, what would your mother say?" she answered, looking pleased.

"I'm sure she wouldn't mind," replied Joe, as he took the basket. "She likes us to help people." And he trotted along by her side.

It seemed a long way to her cottage, but Joe would not give up the basket, although it was really heavy; and he felt quite repaid when she took it from him at the door. He knew she was pleased by the way she smiled at him and he ran gayly back to the stile.

Joan was dancing up and down in high spirits.

"Oh, I've been so busy," she cried. "Just after you had gone, a little boy

came along. He fell over that big stone and it took me quite a long time to make him stop crying. I gave him half my apple."

"That's two good things Robin Hood and his men have done already." Joe was beginning, when—

"Children, where are you?" called a voice and mother came in sight.

"What have you been doing all the evening?" she asked.

When they had explained, she smiled and kissed them.

"Do you think that it was a good play, mother?" asked Joan.

"Yes, dear, I think any play is good that teaches you to be kind and helpful. But suppose you come indoors now, and I will tell you something about Robin Hood, how he lived in the forest and how brave and kind he really was."—Cassell's Little Folks.

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